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Christian Reflector.

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The Christian Reflector.

Arise, blow the Trumpet!

BY THE REV. W. M'GOWAN.

[The missionary jubilee of the English Baptists has been the occasion of many new and noble efforts of essayists, orators and poets. The spirit of the gospel has won to its love and service minds of the highest refinement and the liveliest conception; and large additions have been made to the religious literature of the language. Among the many poetical pieces which the occasion has called into being, and presented to the world, we find the following hymn, with several others, in the London Baptist Magazine. This is one of the many productions of the age, which show how the missionary enterprise is identified with that of freedom. The gospel is a levelling power, indeed; it not only humbles the proud, but it exalts the depressed—enriches the poor—emancipates the enslaved.—Ed.]

Arise! blow the trumpet, the jubilee hailing;
O Zion! proclaim what Jehovah hath wrought!
Let gratitude, over each rival prevailing,
Give fire to each word, and give life to each thought!
Exalt thy Redeemer; break forth into singing;
Like dew drops in number thy converts appear;
The isles of the west with salvation are ringing;
The negro re-echoes our jubilee year!

Arise! blow the trumpet, for slavery banished;
The negro is ransomed in body and mind;
For fetters, and scourges, and tortures are vanished,
And of their existence no wreck left behind.
See Africa, taking her harp from the willows,
Her children to welcome once more to her strand;
Who weep tears of joy, as they fly o'er the billows,
To plant the "true vine" in their own fatherland.

Arise, blow the trumpet!—the East and her sages
The Shaster reject, and the Bible receive;
The darkness is past that deceived them for ages,
The true light now shines, and on Christ they believe.
O India, rejoice!—for thy suttee has fallen,
And Juggernaut, bending, shall soon kiss the ground;
These horrid delusions,—so cruel, appalling,—
The gospel of Christ shall for ever confound.

Arise, blow the trumpet!—God's promise, unshaken,
Assures us all nations his glory shall see;
O, Zion! thy tribes and thy watchmen awaken,
And soon we shall welcome the grand jubilee.
And see while we sing how the heavens are bowing,
And Jesus descends, o'er the nations to reign;
While Gentiles and Jews to his temple are flowing,
With joy to appear in his glorious train!

Our Country—its master Sin.

[The following is an extract of a discourse, delivered at our last Thanksgiving Anniversary, by a brother who has the pastoral charge of a church in the County of Worcester. It is just language concerning an evil, whose extent no man can measure—whose aggravations the Infinite Mind alone can comprehend.]

There are several other forms of national sin which I had intended to notice, but for want of time must be content to specify one; and it shall be one which combines within itself all that is dark and malignant in wickedness, all that is degrading and corrupting in influence, and all that is terrible in the retributions which it entails. I need not tell you that I refer to *slavery as it is*. I know, and deeply regret, the sensitiveness which still prevails even at the North on this subject. It ought not to be so. If there be any subject which pre-eminently demands a free, calm interchange of opinion, it is this. For myself, in the fear of God, I claim the right, respectfully to speak and utter forth my unutterable abhorrence of this darkest and foulest of all human guilt. Belonging to no party, political or social, no party, of course, is responsible for my words. But O, in my soul when I think of this subject, I feel a struggling—a detestation of all that belongs to American slavery, which words cannot express. Not only has it riveted its fetters on the unhappy millions doomed to toil, but its poisonous breath goes forth to enslave the free spirits of all that it reaches; and from my heart, I thank my God to-day, for this privilege of freely uttering my deep convictions in relation to a system whose enormity cannot be over-stated. It can no longer, with so much as even the semblance of truth, be said, that this is a subject which does not concern us. Our own soil is polluted with the foot-print of the monster, and our own metropolis, the theatre of the early struggle of our fathers for liberty and independence, has within the last week resounded with the clangor of the slave chain, and been made the market of human flesh. Yes, (and may God forgive them,) there were not wanting men enjoying the suffrages of their fellow-citizens, men that were base enough voluntarily to aid the unblushing slave-hunter, to fix the manacles again on his helpless victim. Says the Boston Courier with reference to this case, "It it the settled law of the land, that any slave-hunter from the South may come upon our territory, and without any warrant from court, seize upon any of our citizens, claiming him as a fugitive slave. The party seized is not allowed to give bail. The law would not, of course, be guilty of a technical absurdity. Bail is designed for the protection of *persons*, not of *property*. *And a slave is not a person.* Again, the party seized cannot avail himself of a trial by a jury of his fellow-citizens. *A slave has no fellow-citizens.*" The truth of all this has been abundantly verified in Boston by the disgraceful scenes which slavery has there enacted during the last week. Fellow-citizens, *we have much* to do with slavery. If the capital of our Commonwealth is stained with slavery, the capital of our nation is *steeped to the very core* in this heaven-daring iniquity. There, in what should be the sanctuary of liberty, where Congress has exclusive jurisdiction in all cases whatsoever—there, under our nation's flag—the star-spangled banner of freedom—there, where every citizen, however humble, has a right and an interest, there does this giant iniquity sport without shame and without rebuke. Yes, a free-born citizen of this State may journey thither on business, on pleasure, for health, or perchance, like others, to see the wonders of the place, or to pay his compliment to some chief man of note, and there, while walking peaceably the streets without the shadow of offence, is he liable to be seized and thrust into prison, and without counsellor, friend, or witness, nay, without so much as the form of trial, may that man be sold into hopeless bondage, to defray the expense of that nefarious proceeding, which, in the eye of American law, has changed him from a free son of Massachusetts, to a chattel and a thing. O my God, are these things so! Alas, alas, it is no fancy sketch! Such atrocities have been perpetrated again and again. Again, then, I say, fellow-citizens, *we have much to do with slavery*. It casts a withering blight upon all our interests—invades our territory and drags its victim from the midst of us, defames our reputation in the eyes of the world, corrupts our public men and public morals, and will, unless repented of and removed, bring upon us the fiercest vials of wrath from that God who has commanded us to do justice and love mercy, and who "has no attribute that can take sides with the oppressor." In the language of a late slave-holder, who of course could not be charged with ignorance on the subject, "It is in its very nature" (not by abuse) "in keeping with the worst doings, of the worst people, of the darkest time." And shall such doings any longer find support, countenance, or even indifference in our midst! Call me pro-slavery or abolitionist—time-server or fanatic, I for one, would have a deep and settled abhorrence of this entire system penetrate the whole mass of the community, head and heart, through and through. To this, I believe, the goodness of God is calling us to-day: and O, that that goodness may lead us to feel for those in bonds, as bound with them, and do what we can, by all wise and righteous means, to break every yoke and let the oppressed go free.

For the Christian Reflector.

Maternal Association.

The Eighth Annual Report of the Maternal Association, connected with the First Baptist Church in Boston.

By the rapid flight of another year, we are again brought to that period, which marks the commencement of this Maternal Association. It becomes us, on an occasion like this, to recognize the Divine goodness, which has still preserved to us so many blessings, both social and religious; particularly are we called upon at this time to present before the Lord our offering of praise and thanksgiving, that our labors in this Association have not been in vain. It is our privilege to record the hopeful conversion of sixteen of the children, who have so long been the subjects of our earnest supplications. Most of them have made a public profession of religion, and our prayer is, that they may be kept by the power of God, that so far from dishonoring the sacred cause, which they have espoused, they may become lights in the world, shedding around them a pure and holy influence.

With gratitude also would we mention, that three of our sisters are permitted to rejoice in the hope, that a great change has been wrought in their companions. There have also been added to our society seven new members, making in all forty-nine. But while we rejoice that our hands are thus strengthened, we find on a review of the past year, that death has been among us. Two of our sisters have been called to part with a dear child. One of our oldest and most valued members, whose name is indentified with the history of this society, has been called from this world to enter, we doubt not, into the rest which remaineth for the people of God. Seldom has the lovely spirit of Christianity been more beautifully illustrated than in the life and death of Mrs. Sullivan. A letter having been received from one of her family, addressed to the members of the Maternal Association, we beg leave to present a few extracts. "To have enjoyed a perfectly intimate acquaintance with our dear mother's religious feelings through a series of illnesses, and in the prospect of her last change, we regard as a distinguished favor from the Lord; and to have been permitted to go with her to the nearest verge of that dividing *line* beyond which *we* could not pass,—but bending our glance onward could almost greet with her the visions of the bright world beyond, we feel to have been no common blessing; and though the deep fountains of feeling in our souls are stirred by this event, we cannot but say the Lord hath done all things well; blessed be his holy name.

"It may not be using too much freedom, if we gather up for your reading a few of her most familiar and every day remarks, and connect with them indications of her estimate of the maternal relation, and the duties connected therewith. Perhaps few persons have become mothers, who more spontaneously and heartily yielded their powers to the performance of the duties arising out of that relation, and few certainly can have retained so delicate a sense of maternal delight, as she cherished till the dear ties which bound her to life were sundered. Some of your beloved circle may remember how she long carried as a burden upon her soul, a large family of unconverted children, and how humbly she returned to give glory where it was due, when allowed to trust that her offering of all was accepted. Our dear mother rejoiced exceedingly in a blessed work of the Lord around us, and probably contributed more by prayer and unobtrusive effort to promote the work, than almost any one engaged in it. Particularly it was noticed how animated and joyful she was, at the last maternal meeting held in our house preceding her illness. Passing around the room with a truly youthful step, congratulating them individually, and then surveying the company, she exclaimed, 'Now hav'nt we reason to rejoice and praise the Lord, when we compare this with our first meeting!' It was true, that the little assembly of two or three mothers who first came together to pray for their children, now presented nearly every mother in the neighborhood; six or seven of whom had recently become Christians. Mrs. S. for the last few years of her life, resided in the country. With that active benevolence which results from a heart deeply touched with the love of God, she endeavored to impart her own religious feelings and views of maternal duties to the few mothers, whose families composed her immediate neighborhood. The success which attended these labors of love, is here made known. Since her departure, we learn from the neighbors that she had been accustomed, during the last summer, more than ever before, to call and talk with them, always falling into conversation respecting their maternal responsibilities, and giving them the results of her experience in managing the different temperaments of her children when they were young."

May this sweet example of maternal faithfulness be long remembered by us, and serve to quicken us in the discharge of duty, and also to encourage and animate us to *go and do likewise*.

In view of the responsibilities which are involved in a right discharge of the duties arising out of the maternal relation, and of the influence which we are daily exerting over the minds and hearts of our children, surely a solemn sense of the important trust reposed in us must take possession of our souls. Retired and unobtrusive as our labors are, we cannot but feel that we are contributing our share to form the character of the generation which is to take our place, when we shall have passed from the earth. We cannot but feel our need of faith in an Almighty arm—that faith which lays hold on divine strength—that we may be enabled to shield our beloved children from the pollutions of the world, and train them for the bliss of heaven.

Jan. 4, 1843. L. L. Brockway, *Sec.*

Pride.

The following article was written and left for our perusal sometime since, by an Indian, belonging to the Stockbridge tribe, and a member of Dartmouth College. We have taken the liberty to alter one or two passages, so as to give a little more clearness to the idea.

Pride is an inordinate, unreasonable self-esteem, accompanied with a disposition to oppress or injure others. It is sometimes confounded with vanity, and sometimes with dignity. But to both these it is unlike. Vanity flatters inorder to be flattered. It desires to be thought more highly of than it really deserves. It is fond of praise—desires to gain the attention of others, by a display of costly apparal, or to bribe others into a good opinion of itself by its civility, and even sometimes by good offices. Pride, on the other hand, is the exalted opinion that a poor, little, contracted soul entertains of itself. Dignity consists in just and uniform actions—independently does from conscientiousness what is right. Pride manifests itself by self-praise; and by the attempt to appear in a superior light, before others, when there may actually be no superiority existing. It causes distress and mortification at the excellences others possess—is euraged when disappointed in its pursuits of applause; but its greatest evil is, that it is at enmity with, and in constant rebellion against God.

If we consider what in reality we are, we shall find enough to make us humble. Not only shall we find more than enough within us to make us humble, but we may, by looking abroad, also see what contagion this passion has spread over the face of the earth, sufficient to arouse within us the fire of indignation, and an eternal hatred towards it, wherever we may see it raising its gorgon head. There is scarcely an evil perpetrated which is not proximately or remotely connected with pride. It is the source of discontent, bigotry, oppression, envy and war.

We should consider also what punishments this sin has brought upon mankind. See the case of Pharaoh, Nebuchadnezzar, Herod, but more particularly that of Haman. What a torment it is to its possessor. The fire of hell pervades the whole breast. The eye refuses to be closed in peaceful slumber—just because Mordecai would not bow to a subject of pride. In the midst of his riches, the multitude of his children, his pomp, his honor, and all the things wherein the king had promoted him, Haman cries out, "Yet all this availeth me nothing, as long as I see Mordecai the Jew sitting at the king's gate." O, what object is more pitiable than a walking biped, who makes the great end of his life to feed and nourish this noxious and hateful passion! Why should we persuade ourselves, or attempt to persuade others, that we are what we are not? What use is it to appear with a fair outside, when within we are "full of dead men's bones?" Like some jewellers' shops, to hang all we have in the windows, that we may appear to have something, while yet we have not. How much brighter and more enduring are the ornaments of *virtue* and *holiness*, which expand the noble aspirations of the soul, than those mere pretences, which are but the drapery of broadcloth and silks around a worthless and decaying body. Ah, I envy not such glory. I wish not for the dainties that feed a passion such as this!

Church Dogmatism and Interference.

In the annual report of the English Baptist Missionary Society, which has just come to hand, we find the following statement.

"The difficulties of our brethren in Calcutta and its neighborhood have been greatly increased by the conduct of some of the agents of the Society for the Propagation of the Gospel in Foreign Parts; who have not hesitated to stigmatize all ministers not (in their sense) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Supported as this doctrine is by much that appeals to the natural prejudices of the Hindoo, and above all by the liberal pecuniary aid with which proselytes are received, it can hardly be a matter of surprise that some have been brought over to that party. Upwards of twenty members have thus left the church of that district, and about sixty or seventy hearers."

The Huge Monster.

"Your old men shall dream dreams."

The following communication comes from an old man of seventy-five years. He hopes his age, his want of early advantages, and his life of hard toil, will be duly considered in its perusal. But he needs not to make any apology; he has some bright thoughts, even in his sleep.

"And the Lord said unto him, go through the midst of the city, Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof."

Have not we reason to fear, that if the man with the ink horn were directed to go through our own country, as he went through the city of Jerusalem, many whole churches even, would be passed over, and of course, destroyed? I ask this question in view of that awful abomination, chattelship slavery, which is cherished in the bosom of the Southern church, and which must prove a dead weight in Zion, as long as it remains. Will it be thought strange, that an old man, accustomed to look at these things as they really are, should in these last days, and under these impressions, dream dreams? Is it strange that a subject of such magnitude, should not leave the mind, even in its slumbers? I traveled as I slept, and on the way thought I was addressing my brethren, urging them to speak out, and take a decided stand for truth and our brethren in bonds. I had but just started, when I found the road obstructed, and that too by brethren with whom I had taken sweet counsel. So I made a halt, and sat down by the way-side. I had now some doubts whether I was on the right road—examined my directory, found that my course was towards the sun, at its meridian. I then thought of my old age, and inquired within myself whether that would not justify me, in turning back. While thus musing, I heard such a tremendous roaring noise, that it caused the ground to tremble where I sat, and every nerve of my body seemed touched and in motion. Recovering from the shock, I took my staff, with a fixed purpose to pursue my course until I could go no farther. After traveling about two leagues, I descryed on my right, a very beautiful grove. It was of a circular form. Through its midst I saw a pathway or opening, and farther I observed that the grove was supplied with seats, and nearly filled with people. As I approached the opening from the east, I was met by a man whose business it was to seat the people. I asked him, for what cause is this concourse? Said he, it is a delegation from most of the Baptist churches in the country. The object is to adopt some general mode of action, relative to slavery, especially its connection with religious organizations. Then casting my eye over the south division, there suddenly rose before my view the most teriffic, gigantic monster I ever beheld. I no longer doubted whence proceeded that tremendous noise, which I had heard; for I saw that on his head and shoulders, he carried every kind of instruments of cruelty that were ever invented by man. What gave him a still more awful appearance, they were all stained with blood. Then said I, by what name or title is he known? "Christian, republican slavery." These instruments, said I, are a masterly exhibition of human invention. You are mistaken, was the reply: they were all made to agree with an archetype, furnished by the Prince of darkness, and under his own supervision. I cannot think he will be admitted to participate in the discussion on religious subjects, truly; but be cautious how you speak. You may not be admitted as a spectator, for he will not only take part in their deliberations, but will to a very large extent control all the proceedings.

The convention was organized, and after a long and agitated discussion, without coming to anything definite, they dismissed the subject. The old Anakin, throughthe discussion, sat with his lips curled, and now and then gnashing his teeth. But he now raises his huge frame, and says; "Since there is no more to be said on the subject, and since there have been doubts expressed concerning my power and authority, and my laws also have of late been egregiously violated, by men in the North, I shall now take the liberty to give a short history of my life. From the early settlement of this country, I have had the care of the colored population, and to sustain my prerogatives, I have long since found it indispensable to divest my mind of all humane feelings, and to cherish a belief, that power justifies the indulgence of every passion. My power is invincible; I control the destinies of the nation, if not by right, then by coercion. I give laws, to both church and state, and for the speedy and honorable adjustment of domestic brawls, I have instituted the use of the rifle and dirk. To enlarge my dominion, I caused the revolt in Mexico, and for the better security of my subjects, I have stirred up the Seminole war five times within 40 years. I have effected some material change in government, for the purpose of checking the growing wealth in the Free States. May this suffice to show that my laws cannot be violated with impunity. And now, to save my friends the trouble of personal inquiry, I must tell you of the impaired state of my health. I was first attacked with the West India fever, and before that came to its height, I took the contagion which spread from the Amistad negroes. In addition to these, I am almost daily sustaining loss of blood, and at times a large amount. It has been estimated that in one month of the season past, the loss was more than 150 gallons; and as it runs from me imperceptibly, I have but little hopes of stopping its effusion. My greatest fear is, that the remainder will become so inflamed as to destroy the whole system. I have had hopes of obtaining the Texan cement, so as to make free use of it. If there is anything which would invigorate me, I think this would be the most likely to do it. I now close, by assuring my friends that my remaining strength shall be exerted in the good old way."

The clock struck six. I awoke; and felt that it was time I was up, and doing *with my might what my hands find to do.*

Buntan.

Editorial Gleanings.

Preachers poorly Paid.

The following article we find among our preserved scraps. Its authority we cannot give; but of its applicability we have little doubt. Not that the majority of our churches are of the character, or rather habits, of the one referred to here; but it is exceedingly strange that so *many* ministers are groaning under the oppressions of poverty, and when they die, leaving their widows penniless, unless there be *some* churches in need of some gentle hints on this subject. There are a few ministers at least, in our country, who are careful of their expenses, almost to parsimony; who deny themselves books, which they greatly need—periodicals, which they painfully want, and other privileges and comforts, which they *ought to have*, and yet they can scarcely keep their expenses within their income. These same men preach to church-members, who have their thousands laid by for their own future exigencies. Are such answering a clear conscience, when they thus see their brother have need, and shut up their bowels of compassion from him?

We have never believed that pastors of churches and ministers of the gospel had a right to become rich upon the avails of their ministerial labor; and if they have such a right, it is one which is very seldom, if ever, carried into effect. But in most cases, instead of making a gain of their profession, they find themselves condemned to cheerless poverty. The pastor of a church in a neighboring State, after laboring several years with his people, was compelled to remove his residence from them, from actual inability to live upon the small contributions which he received. A member of another church happened some time afterwards to be in conversation with one of the deacons of the church from which the half famished minister had removed, and thus questioned the deacon:—"How came brother T—— to leave you?" Replied the deacon, "It was a matter of no little surprise to all of us, that he should go away; we supported him well, were very kind to him, and were pleased with his preaching; and had, therefore, no reason to apprehend that he would leave us." "How much did you give him?" said the inquirer. "Why," returned the deacon, "we gave him forty dollars a year, and most of that in money."—The above account may be relied upon as a naked, unvarnished truth. We had it from one incapable of misrepresentation. Our readers can make their own comments upon such a case. It probably has many parallels. We regret, and will regret, the straightened circumstances in which many of our most valuable brethren in the ministry are placed. Their hearts are burdened with the care of the church and with the cares of the world, at the same time. They will not *beg*, and are therefore obliged to *dig* for a livelihood. But who can define the guilt of those churches that thus treat God's faithful servants? Can they prosper, and thus neglect one of the plainest precepts of Scripture? Can the doctrines of the Bible be agreeable to them, whilst they insult that holy book, by withholding from its ministers their due? We are happy to say, however, that all churches do not thus deal with their ministers. Not a few of them are generous and liberal up to the full measure of their ability; and also up to the full supply of all good and necessary things for those who impart to them spiritual gifts. Their example deserves high commendation. They prosper in righteousness, and are enriched with all needful gifts and graces.

Encouragement.

For our encouragement, numerous are the instances of believers that have with peace and joy passed through the dark valley to the inheritance of light. While the heaviest strokes fell on their bodies, their souls were ravished with the sweetest joy and exultation. Yet it is not thus always with the saints; for though sin be pardoned, yet the apprehensions of guilt may remain, as deep wounds, though cured, yet are felt in change of weather. When a stream is disturbed, it does not truly represent the object; when the affections are disordered, the mind does not judge aright of a Christian's state. A serpent may hiss when it has lost its sting. I doubt not but some excellent saints, whom death brings safely, yet not comfortably to heaven, have been in anxieties to the last, till their fears were dispelled by the actual fruition of blessedness: as the sun sometimes sets in dark clouds, and rises in a glorious horizon.

"Quis Separabit?"

"Who shall separate us from the love of Christ? Shall tribulation, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8: 35, 37.

Stars shine brightest in the darkest night; spices smell best when bruised; young trees root the faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm trees prove the better for pressing; camomile the more you tread it the more you spread it. Such is the condition of God's children. They are often most triumphant when most tempted; most glorious when most afflicted; most in favor of God when last in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs; true salamanders, that live best in the furnace of persecution, so that heavy afflictions are sometimes the best benefactors to heavenly affections; and where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distil it out.

Our lives, our blood we here present,
If for thy sake they may be spent;
Fulfil thy sovereign counsel, Lord,
Thy will be done, thy name adored.
Give us thy strength, thou God of power;
Then let men scorn and Satan roar;
Thy faithful witnesses we'll be,—
'Tis fixed, we can do all through thee.

Sabbath-breaking.

The late Rev. James P. Wilson, D. D. of Philadelphia, stated in a company of gentlemen, that when he was a lawyer in the State of Delaware, he generally made his briefs on the Sabbath, and that when he did so he almost without an exception, lost his case on Monday.

At length he began to inquire why it was so, and came to the conclusion that it was because he broke the Sabbath by making out said briefs. He at once resolved never again in his life to take any part of that holy day, and devote it to the cause of his client. And he affirmed that he never after that, while in that profession, lost a cause on Monday. This was before he became pious.

Let it be remembered that no man, in a long run, loses any thing by resting from his labor during the Sabbath. Why will not our business men, who do not stop for the Sabbath, consider this thing more attentively and make the experiment?

The Beating of the Heart.

"In the darkness that veils me, I hear only the low beating of my heart."—*Zanoni.*

We're drifting down the stream of time
In heedless, helpless speed;
All breathless in the still sublime!
Our beating hearts in muffled chime
Alone the silence feed.
And in the hush how mournfully
Vibrates the measured toll!
To tell us while we live we die—
The bosom-knell of sympathy
Plaining the passing soul!

Not when the surging passions roar,
That boding peal we hear;
But when the stormy strife is o'er,
And drowsy waves lie down on shore,
It trembles on the ear.
Adown the stream, dear constant friend!
Submissively we'll glide;
Untroubled how our bark may wend,
So gracious Heaven the pilot send,
And we be side by side.

Whether we pull for purple shores,
(Poor barren wastes, if won,)
Or resting on suspended oars,
Grasp musingly at drifting flowers,
The current bears us on.
And patient as we pass, 'tis well
To lull our hearts at even;
And list their beating chime, whose swell,
Solemn and sweet as Sabbath-bell,
Alarms, yet calls to heaven.

Knickerbocker for Jan.

Extempore Prayer.

The London (Episcopal) Guardian says: Some of the most learned, orthodox and able ministers of the Church of England have invariably used extempore prayer in the pulpit, both before and after their sermons; and it cannot be denied that extempore prayer, especially after the sermon, in which some allusion is made to the subject just delivered, is calculated to aid impression on the mind of the hearer. I once asked that star of the East, Dr. Middleton, Bishop of Calcutta who for several years had been my reverend rector and most intimate friend, what was his opinion on the subject of extempore prayer in the pulpit; his reply was as follows:—"I have myself generally used one of the forms in the prayer book, but as there is no law of the church to forbid it, I think there can be no more objection to a clergyman writing his own prayer for the pulpit, than to his writing and reading his sermon; nor, if he should feel so inclined, to his offering up an extempore prayer in language best suited to the subject of his sermon; but, whether written or extempore, it ought always to be short and comprehensive." Such was the opinion of that great and excellent divine.

Female Piety.

The gem of all others which enriches a lady's character, is unaffected piety. Nature may lavish much on her person—the enchantment of the countenance—the grace of her mein—or the strength of her intellect; yet her loveliness is uncrowned till piety throws around the whole the sweetness and the power of her charms. She then becomes unearthly in her temper—unearthly in all her desires and associations. The spell which bound her affections to things below is broken—and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communion with the spirits that have been ransomed from the thraldom of earth and wreathed with a garland of glory.

Her beauty may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of her riches,—the sons of science and poetry may embalm her memory in history and song; yet her piety must be written in the "Book of Life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which have been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every holy gratification on earth may be purchased, friendship will be doubly sweet, pain and sorrow will lose their sting—and character will possess a price far "above rubies"—life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trump shall be heard, and sleeping millions awake to judgment, its possessor shall be presented faultless before the throne of God, with exceeding joy, and a crown of life that shall never fade away.

Such is piety. Like a tender flower, planted in the fertile soil of woman's heart, it grows, expanding its foliage and imparting its fragrance to all around, till, transplanted, it is set to bloom in perpetual vigor and unfading beauty in the paradise of God.

Follow this star—it will light you through every labyrinth in the wilderness of life—gild the gloom that will gather around you in a dying hour—and bring you safely over the tempestuous Jordan of death into the haven of promised and settled rest.

Dr. Cox's History

OF THE BAPTIST MISSIONARY SOCIETY.

As this important work is about to come before the American public, and this too in a form so cheap and popular, as to secure for it, in all probablity, a very extensive circulation, we have thought that a portion of the Review of it, which has appeared in the London Baptist Magazine, would be received by our readers as a timely and welcome treat. The reviewer well says in the outset, that the history of that Society deserves to be studied by all who wish to understand the dispensations of the Almighty in reference to the modern church. He says; "There is no pretence for ascribing its rise and progress to the superior wisdom of its founders, or of those who have been the chief agents in achieving its successes. From the first its most important movements have been directed by what worldly men call accident, but devout observers recognize as the finger of God." The happy influence which such a history is adapted to exert upon the mind of the Christian reader, is also referred to at considerable length. It is plain that a complete and connected history of that mission is an important addition to the Christian literature of this age; and the inquiry immediately arises, has such a history been furnished? Has Dr. Cox executed his task in such a manner as to meet the claims and wishes of the Christian world? The following statements furnish a reply.

"A comprehensive history of the Baptist Missionary Society has never before been presented to the public: it has only been given piecemeal, in memoirs, journals, letters, and periodical publications. The present era seemed to invite the undertaking; and it is not surprising that the desirableness of such a work should have occurred to several persons. No one was however, in all respects, equally qualified with the author of these volumes. Dr. Cox became a member of the committee in the year 1812; and of those who now take an active part in conducting the affairs of the mission, he is the only one left who was engaged in it at that early date. He was at the time pastor of a church in Northamptonshire, and had been previously in habits of constant intercourse with Fuller, Sutcliff, Ryland, King, and their associates. He had been a fellow-student also with some who occupied prominent stations in the missionary field; and others who had returned from India were located in his neighborhood. He continued to enjoy the friendship of several of the founders of the mission till their death; and since the metropolis has been the place of its management, he has had opportunity, residing at Hackney, to attend regularly to its affairs. His mental and literary endowments are too well known to need even a passing remark.

It may be supposed, that the facts have been presented to the public from the press and the platform in so many ways; that the readers of the Periodical Accounts and the reports of translations and schools which were frequently and freely issued—that all indeed who took an interest in the promulgation of the gospel in the earlier years of the society, must have a pretty complete acquaintance with its affairs. On reflection however it will be seen, that in such an undertaking, whose enemies were numerous, diversified and influential, it would have been exceedingly unwise to publish many facts, while their issues were doubtful, which afterwards proved to be fraught with momentous results. Portions of information adapted to popular perusal were from time to time printed; but many particulars relating to the mission and its agents were but partially known, and some were very generally misapprehended. There are no important arcana now, we believe, and it is not necessary there should be; but there were during the whole of Mr. Fuller's administration. 'There are some letters,' said Mr. Fuller, a little before his death, to our late secretary, 'that I publish; and some that I read to the committee; and some that I only show to Ryland and Sutcliff: and there are some that no one sees but myself.' About fifteen years ago, the writer of this article, having recently become a member of the committee, discovered to his great surprise that there were in existence a vast number of letters and other documents relating to the first twenty years of the mission, the contents of which no one knew. They had been received from Bristol, from Kettering, and from Olney, in various packages; Mr. Dyer had never had leisure to examine them, and they had remained for several years in unopened boxes, neglected and forgotten. Some had been in the hands of the printer of the Periodical Accounts, and retained the marks by which he was to discriminate the parts intended for the public eye from those which were to be suppressed. Some

contained annotations by Ryland and Fuller, designed solely for the communication of their thoughts to each other. Of some no use at all appeared to have been made. Deeming it important that their contents should be known to at least one member of the committee, the writer undertook to examine and arrange them. It was a work of great labor, for there was not the slightest order or affinity of time, place, or person, in any of the parcels, and the parcels were not all discovered at once; but, being encouraged by a vote of the committee, the writer had the satisfaction ultimately to lay on its table a folio volume, containing a catalogue of nearly a thousand documents chronologically arranged, some of which consisted of twenty, thirty, or forty manuscript pages, with notices of the contents of the most important. This volume having been during the last year in the hands of Dr. Cox, with free permission from the committee to make use of all the documents in their custody, it will be seen that he has possessed the means of acquiring a full and accurate acquaintance with the affairs of the society, not only from the time when he became himself a member of the committee, but from the very first. He has had the advantage too of being perfectly independent, not writing as the agent of the committee, or limited by official restraints, but at entire liberty to act in all cases according to his own unfettered judgment.

There is nothing, perhaps, in which the skill of the author appears more visible; or in which it will be productive of greater pleasure, than in the numerous pen and ink portraits interspersed throughout the narrative. They are generally given in a few sentences, but they impart a distinctness to the conceptions of the reader, and enliven the story. We are inclined to transcribe that of Mr. Fuller, though it is one of the longest, because his character is an essential part of the history of the mission, and the author knew him well.

"Fuller was a kind of oak of the forest,—sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive. His perceptions were clear; his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity, uniting with the harsher elements of his spirit, made him bold as a lion.

He had not, like Carey, to use a favorite phrase of his own, a *turn* for languages; but, notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek Testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly because judgment rather than imagination or passion dominated; nor till he had frequently revised his thoughts did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided, he was the most immoveable of men. Give him time and space, he was an admirable controversialist; but he was not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility, fairly perplexed and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never ceasing torrent of powerful reasoning, or confusing eloquence, rapid words, and pungent satire, of his friend. He was at length compelled, in his own emphatic manner, to exclaim—'Well, brother Hall, I cannot answer you off-hand; but put it down on paper, and I will meet you.'

Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations: in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labor, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having once embarked and taken the helm, he was ever at his post, watchful, firm, and persevering, at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as Secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honor to admiring generations."

Of the spirit in which these volumes are written, it affords us pleasure to be able to speak with perfect approbation. It is in accordance with the devout, unpretending, and modest deportment of the original founders of the mission. Disposed as the author evidently is, to look with a favorable eye upon all who come under his survey, he has endeavored throughout to form an impartial judgment both of persons and facts, and to maintain historical fidelity. There is no inflated panegyric, no attempt to extol the Baptist Mission at the expense of kindred institutions. There is no remark which we should think that a Christian of any other denomination would regard as invidious; no paragraph which we should wish to conceal from a reader of any rank in society. The tendency of the work is unexceptionable. It may be placed with confidence in the hands of men of every class, as a book adapted to promote their personal improvement, as well as to enlarge their information. It will long continue to be the standard history of the Baptist Missionary Society. That which the author undertook he has performed so well, that we are persuaded no one will attempt to do it better.

Christian Reflector.

BOSTON, WEDNESDAY, JANUARY 18, 1843.

The Believers in Mr. Miller's Theory.

Of the theory itself we have little to say. We visited Mr. Miller at his own house ten years ago, and heard his declaration of faith from his own lips. We were not convinced that he was right, but we felt assured that he was himself well persuaded of the correctness of his own views—in other words, that he was an honest man. We have never changed this opinion, and at the same time, although we have examined his theory with all the care and attention which other duties would allow, we have never found enough to satisfy us of its correctness; but on the other hand, have been confirmed in the belief that he is wrong in his premises, and that time will reveal his mistake. Still we have never cherished any contempt for the man, nor for those who have conscientiously embraced and advocated his opinions; and we have been pained to see the course which our contemporaries, and brethren of the press, have to a great extent pursued with reference to this class of the community. The question is one of solemn and momentous interest. The Second Advent, whenever it shall come, will be attended with circumstances of vast and overwhelming import. Interest in such a prediction as Mr. Miller's, indicates nothing weak—nothing ridiculous or absurd. To the study of chronology he has doubtless devoted uncommon attention having availed himself of all the facilities within his reach; his reasoning is plausible, and interwoven with many statements, the correctness of which all admit at once; his manner of presenting his views is earnest, serious, and in itself adapted to persuade. Such being the absorbing character of the subject, and such the circumstances under which it has been presented to the public, we deem it neither surprising, nor indicative of any extraordinary credulity in the popular mind, that by a portion of the community the views of Mr. Miller have been adopted. There is a great diversity in our intellectual and moral constitution. Some minds are far more easily influenced than others. What is often proof positive to one man, scarcely deserves a thought in the view of another. The more simple and credulous minds are less exposed to infidelity, but more exposed to religious extravagances. Their danger is not, that they will believe too little, but that they will believe too much. The earnest simplicity with which they come to, and cling around, a religious truth, is their bliss and their praise; but the ready confidence they place in the opinions of men, whose *hearts* seem to be right, and who volunteer to guide and teach them, is their weakness and misfortune. That they are easily led aside from "the old paths," does not prove that they have no piety or no sense. They may be led into many extravagant notions, and yet be men of pure motives and noble qualities.

We here, then, enter our decided protest against all the misrepresentation and billingsgate with which the Millerites have been attacked. The exposure of their errors, and a manly discussion of their views, is commendable; but anything less honorable than that defeats its own object, and disgraces the lips or pen from which it emanates.

On the other hand, we protest with equal decision against the dogmatic and anathematizing spirit of many of the Millerites. We have frequently heard of their unmanly and ungenerous language with reference to their opponents. According to the N. Y. Evangelist, persons of this faith frequent evening meetings in that city—ask the privilege of "speaking a word in love for Christ," and then instead of this, denounce ministers and churches who differ from them, with great violence. In the last "Signs of the Times," the requirement of 25 cents by Mr. Robinson of New York, and of 6 1-4 cents by the friends of Mr. Colver, of this city, for admission to the lectures of these men, is compared to the charge of an infidel club, and of a rum-seller for a ballad of doggerel verse; and the attempt is made to disgrace these men, and impugn their motives. Previous articles, in the same paper, have partaken largely of that species of composition called *slang*, and this, too, with reference to men of acknowledged worth and integrity, and acts perfectly honorable and laudable.—Now the conductors of that sheet know well enough, that an admission fee is taken at lectures, not to make money, but to pay for the use of the hall or chapel; and they know that other men have just the same right to argue against Millerism as they have to contend for it. Their denunciation and abuse of those ministers who disagree with them, is, at least, very unbecoming a people that daily expect the coming of the Lord. We would have every man enjoy his own opinion. If persons are full in the faith that the end of the world will occur in the year 1843, let them cherish this opinion unmolested. It is a solemn reality to them, and their feelings ought not to be trifled with. If persons have no confidence whatever in such a theory, they are not to be called "goats in sheep's clothing"—hypocrites, or fools, for declaring themselves thus unbelieving, and speaking or writing against it. They claim to be as intelligent, rational, and sincere, as the Millerites, and rest this claim on reasons and facts no less accordant with common sense.

The practical influence of the excitement on this subject is, in many instances, unhappy. We would recommend to *all* to live and act warily, consistently, and piously, as they would in the immediate prospect of the judgment day—and on the other hand, to do nothing which they will regret having done, should they live and the world continue, for years to come. If men live thus, they will diligently prepare for the retributions of eternity, as the uncertainty and brevity of life demand they should, and at the same time, they will not expose themselves to unavailing regrets, or an irrecoverable loss of influence. The apostles supposed the day of the Lord "at hand," but they wrote for successive generations.

Pleasing Incidents.

We are always glad when anything good—anything implying a regard to the rights of God or the institutions of religion—comes to us from our national capital, and especially from our high public functionaries. We trust that there is an increasing regard for the Sabbath, at least, and that it will be more and more apparent; for when this becomes marked and general, we think it may be looked upon as an earnest of still farther improvement, in the social habits and moral influence of our public officers and other dignitaries of State. A correspondent of the New York Observer relates the following incidents.

"I accompanied a distinguished gentleman, on Saturday, to pay our respects to the President. We were informed that the President was very much engaged, a meeting of his cabinet having been just dissolved, so that he could not then be seen. Before we left the house, one of the President's sons came out, to say to my friend, that he should name some hour to see the President on Monday morning. Said my friend:—'As I shall have some private business with the President, I should prefer seeing him to-morrow evening.' 'Ah,' said young Tyler, 'the President will be happy to see you at the earliest hour, *but to-morrow will be Sunday.*' My friend took the intimation, and appointed an hour on Monday to call."

"When Governor Wickliffe took possession of the Post Office Department, the assistants and clerks received him with a speech, and in reply he announced his determination to suspend all business in all the offices of the building on Sunday. The information was generally well received, for the custom was, formerly, to allow all the clerks on Sunday to occupy their respective offices, and, of course, the messengers were obliged to be in attendance, and this gave rise often to much dissatisfaction and confusion. One of the higher officers of the department remarked aloud to Governor Wickliffe, after he had concluded his little speech, that he supposed his Sunday rule was intended to apply to clerks *only.* 'No, sir,' said the Post Master General, 'it is for you as well as the clerks, for you must set the example.' Governor Wickliffe immediately informed the porter that the doors of the General Post Office should not be opened on Sunday."

The writer adds, that since that day, that neat and beautiful building has witnessed no Sunday business within its walls; its doors have been locked up, and its silence on the Sabbath day reminds one of the truly gratifying fact, that a good and honest man is at the head of that department, regarding the laws of his country and of his God, fearless in the discharge of his duties, and determined at all hazards to do what is right.

This is certainly a most gratifying and honorable testimony. We commend the example of the Post Master General to the notice of all the Post Masters *particular*, throughout the country. Many of them keep their offices open during a large portion of the day, and as we believe, without any real necessity whatever. Formerly some of the clerks in the General Department devoted the Sabbath to bringing up the lagging business of the week, making up on that day by increased application, what by idleness they had lost during the six days preceding. Mr. Wickliffe deserves the thanks of all Christian people in the land, for breaking up such a habit, which we trust may never be resumed. We believe we have but very few citizens by whom his course will not be approved. The writer in the Observer says, that the remark of the President's son was "well received and approved" by the gentleman to whom it was made. It "commended itself strongly to his sense of propriety." Let such examples be multiplied. Let such incidents be repeated, with acclamation. Heaven grant that a reformation may from this period commence, and continue to go on, until the Sabbath shall indeed be hallowed, in the land, and throughout all the borders thereof; until a solemn and delightful stillness shall distinguish this sacred day, in both town and country. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The Incomparable Sublimity of the Bible.

The style which most deservedly merits approbation, is that which combines perfect simplicity with grandeur of thought. Longinus remarks that Moses is master of the true sublime, and instances several passages in the first chapter of Genesis, particularly this, "God said let there be light, and there was light." He remarks also on the first sentence in the chapter, "In the beginning God created the heavens and the earth." Had a common historian attempted to give this account of the creation, we should undoubtedly have had the narration prepared in florid language, in order to excite admiration. The reason for using this simple language is, that it is the voice of inspiration, speaking by the feeble instrumentality of mortal man. It is said to have been the glory of the ancient Greeks, to give a sea of matter in a drop of language. Inspiration exceeds all their most impassioned strains of simple but powerful eloquence. We are surprised with some passages in the Scriptures, which embody in a single sentence the spirit of piety and its influence on the human heart. We present a striking instance from the 3d chapter to the Colossians, "Put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." The charity here named is holy love. It is the bond of perfectness, or a perfect bond, because it unites all holy beings to God, and to all who bear his moral image. Were our feeble powers strengthened to look into heaven, we should see a full illustration of this perfect bond; and to aspire after its attainment is the duty of every rational and immortal being. The exercise of this holy affection is accompanied with the peace of God, and the command is that it should rule in our hearts, and influence the whole life of the believer. Christians are said to be called to this high privilege, and to its perfect exercise in one body as the church of God. When a church is thus united to God and one another, they are commanded to be filled with holy gratitude, in the words, be ye thankful. Were a church modelled after the pattern of perfection presented in the precepts here enjoined, with what holy delight would their united praises ascend to the throne of God, and what a surprising influence would their example exert on a world lying in wickedness. It is humiliating to come down from the high conceptions which the gospel authorizes as to what the church ought to be; but if we compare its requisitions with the purest churches in the Protestant communion, the best of them ought to be deeply humbled.

The delineations of Scripture concerning the divine character are peculiarly sublime. Take a passage from Isaiah—"Thus saith the High and Lofty One who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also who is of a humble and contrite spirit, to revive the spirit of the humble and the heart of the contrite ones." It is difficult to determine which is more worthy of admiration, the dignity of the Infinite Mind, or his wonderful condescension in dwelling with the humble heart. The delineation which John gives us of the appearance of Jesus Christ on the isle of Patmos, when he made to him his revelations, is strikingly grand, especially the concluding sentence, "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." The descriptions of the majesty of God in the third chapter of Habakkuk, when He went forth for the salvation of his people, are inimitably sublime. Before Him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth, and drove asunder the nations. The earth trembled and shook, the perpetual hills did bow, and the mountains flowed down at his presence. It has often been said by infidel authors, that heathen poets excel the sacred writers in point of sublimity. One of these remarked to a Christian, that no writer, ancient or modern, rivalled Homer in the sublimity of his compositions. To prove this assertion he cited the following passage:

"Jove frowns, and darkens more than half the skies."

"There," cried he, "what passage will you find equal to this? A frown from a heathen omnipotent overshadows half the skies in darkness." The Christian cited the following passage from the book of Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them." Your fabled god, he remarked, could only put half the heaven in a ferment by the distortion of his visage. At the bare appearance of the Christian Deity, creation trembles, and seeks annihilation for shelter.

But we must not overlook one feature of the sublime, which we find in no writings but the holy Scriptures. These speak powerfully to the heart, laying open the hidden sources of iniquity in the unregenerate, and condemning every corrupt motive, as they are discovered by the scrutinizing mind of Jehovah. Often has a single sentence of this volume arrested the hand of the assassin, or the purpose of the dishonest, the covetous, or the lascivious. Admonitions from this book have awakened the conscience of numerous unbelievers, showing them the evil of sin, and not withdrawing the reproof, until their hearts had been subdued in holy submission to God. Bible truths have often cheered the hearts of the children of God in their deepest afflictions, and a single passage from this book, has given courage to the martyr, and confidence in God to the dying believer. Whoever desires to know this peace of God which passeth all understanding, let him prayerfully and believingly ponder this revelation from heaven, and he shall participate in the felicity of the glorified above.

A Berean.

Large Hearts and Practical Benevolence.

We last week noticed the liberality of the Colored Church in Louisville, Ky. which recently contributed $115 for Foreign Missions. In the last Annual Report of the London Baptist Missionary Society, we find other testimonies to the benevolence of the African heart, which are yet more marked and pleasing. The missionaries at Fernando Po have a congregation of between two and three hundred persons. Although but just commencing the erection of a chapel and a mission house, these poor people take such an interest in the evangelization of Africa, that they have given about £55 (nearly $250) for its promotion. The greater portion of this was given by the people unasked. At the close of a meeting of the Bible class, one of the inquirers stood up, and, after expressing their joy at the coming of the missionaries, said, that they considered it their duty to do something for the mission. "Upon which," says Dr. Prince, "he handed me a list of names (with sums annexed) of parties belonging to my class, who had engaged to contribute quarterly the amount specified; and he and the members, after our prayer-meeting last night, paid over three guineas, and unanimously expressed their satisfaction in doing so. Indeed their countenances told that fact; any one looking on would have conjected that they were the receivers rather than the payers—unless he had been a tutored observer; in which case he might have detected an expression of delight superior to that which a receiver betrays—the delight of them who find it 'more blessed to give than receive.'"

The testimony of the same Report concerning the colored people of Jamaica, is equally remarkable. Describing the characteristics of their piety, the Secretary says; "Their generosity is proverbial. 'It needs no excitement—only judicious and salutary guidance;'—and their contributions teach us how much may be done for the cause of God by those whose resources are small, if there be first a willing mind. The high ambition of most of them is, that their children may be permitted to carry to the land of their fathers that gospel which once sweetened their bondage, and now perfects their freedom. The churches in Jamaica have contributed to the Parent Society nearly £1000 during the year, besides supporting to a great extent their own schools, and in several instances their own pastors."

These facts are full of promise to the African race. When a portion of it becomes sufficiently improved to be able to devise and execute plans for the evangelization of the rest, with what energy and devotion may we expect they will urge on the great work. Already are they an example of benevolence to the Christian world. Injured and oppressed as they have been for many generations, they have not become personifications of revenge and hate; but, when touched by the grace of God, they breathe the full spirit of that gospel which teaches us to pray—Forgive us our debts, as *we forgive* our debtors—and requires us to carry the gospel to every creature. We believe the day of Africa's redemption is near—that Ethiopia will soon stretch forth her hands unto God.

The Sabbath School Treasury.

We feel that this little monthly of the N. E. S. S. Union is not appreciated as it should be. We learn with regret that in some Sabbath schools the teachers have dropped it for the Macedonian, because the latter is a cheaper publication. Just as if the one could supply the place of the other; when in fact they are of an entirely different character. The Macedonian has nothing whatever to do with the Sabbath school as such, being exclusively devoted to the subject of missions. It is intended for the people—to be circulated in families, read by parents, children, and all, and for no other object than to inform and arouse them with reference to their duty to the heathen. The Sabbath school enterprise has its own and separate claims. The Treasury is needed to furnish hints for both teachers and scholars, in connection with the study of the Scriptures and the exercises of the school. Instead of being given up, it should circulate 20,000 copies. Its form is excellent for such a work, for it is easily read and kept; and after several volumes have been received, they can be bound in a uniform style, thus making a choice S. S. Library.

We perceive that the January number appears in a new and much improved dress, thus adding to its attractions, if not to its value.—Published at No. 79 Cornhill, Boston.

Slavery defended from Scripture.

What a fatuity must that be, which drives a minister of the gospel, in this nineteenth century, into a voluntary defence of that system, which chattelizes, and condemns to hopeless bondage, human beings! Think of a *sermon*, entitled, "Slavery defended from Scripture against the attacks of abolitionists." Such a sermon has been published. Its author is a Methodist minister, by the name of Mc'Cain. And he has his reward. Not in the grateful tribute of a million hearts made happy by deliverance from the galling yoke of bondage; not by the sweet consciousness of having pleaded the cause of the oppressed; nor yet by the approbation of Him who has commanded to break every yoke; but he has it in the approval and commendation of John C. Calhoun. What a reward for a herald of the cross! Read the following letter from Calhoun to McCain—remember that God is just—and tremble for the country in which God's servants get such praise as this.

"I have read with pleasure your pamphlet, entitled, 'Slavery defended from Scripture against the attacks of the Abolitionists.'

You have fully and ably made good that title. You have shown, beyond all controversy, that slavery is sanctioned both by the Old and New Testament. He who denies it, if not blinded by fanaticism, must be a hypocrite.

I trust your pamphlet will have a wide circulation. It is calculated to do good, not only by repelling the assaults of the designing and fanatical on our institutions, but also by confirming the South in its determination of upholding them.

A mysterious Providence has thought proper to bring together in that portion of the Union, two races in nearly equal numbers, from different continents, and of the most opposite color and character of any two on the globe. They have lived together under the present relation for more than two centuries, in peace and prosperity, with the greatest improvement of the inferior race, physically, intellectually, and morally, without deterioration of the superior. They cannot be separated; nor can they live together under any other. Destroy it, and one or the other must be subjected or expelled. Safety, patriotism, and duty command us, then, to maintain it at all hazard; and in obeying their mandate, you have shown that we have the high and holy sanction of Scripture, despite the fury of the fanatic, or the hypocrisy of the designing."

As a fitting accompaniment to the above, we beg leave to present our readers with the following passage from an oration pronounced at Charleston, S. C. in 1833, by the Hon. Henry L. Pinckney. It was delivered before the State Rights' party; to which it was intended specially to apply. But mark how *unscriptural* and how incendiary it was.

"Remember that the question is emphatically between slavery and liberty! And what is slavery? The canker of the soul—the grave of genius and every noble feeling—to relinquish your judgment and violate your conscience at the bidding of a tyrant—to look at the sun, and feel rebuked by his brightness—to look at the heavens and see them blush for your degradation—to look at your mountains, towering in grandeur, and feel that you crawl as a worm upon the earth—this is slavery. O, then, who would be a slave?—And what is liberty? To walk the earth in all the conscious dignity of nature—to know that no vile chain degrades your body, or pollutes your soul—in one word, to know that you are a man, with all the rights of man, and that you are determined to maintain those rights—this is liberty! And O, then, *who would not be a freeman?*"

For the Christian Reflector.

Church Resolutions.

The following preamble and resolutions were passed unanimously by the Baptist Church in Bellingham, Mass. Jan. 1, 1843.

Whereas the system of American Slavery is upheld by many, at the South, who profess to be Christians, and whereas those Northern churches which have hitherto remained silent upon the subject are regarded as giving it their sanction, therefore

Resolved, That we deem it our duty publicly to protest against the whole system, as involving, in our estimation, the greatest conceivable wrong which man can inflict upon his fellow-man, and as being, by consequence, manifestly unchristian.

Resolved, That the Editors of the Christian Watchman and Christian Reflector be requested to publish the above preamble and resolution in their respective papers.

A true copy. Attest,

Francis L. Wright, *Ch. Clerk.*

Jan. 3, 1843.

Query.—Mr. Miller and his disciples say that the angels of God, viz. Michael and Gabriel, told Daniel how long it would be from a certain period to the end of time; or till the Second Advent of Christ. When Christ was on earth, he said the angels did not know when the end of time should be. Now how could the angels have told Daniel this thing when they did not know it? Is there any mistake in this statement? if so, where does it lie?

P.

Zion's Advocate.—This Baptist paper, published at Portland, is now under the editorial charge of Rev. A. Wilson and Rev. L. Colby, the late editor, Rev. J. Ricker having resigned. Mr. R's amiable and Christian deportment, as an editor, was constantly apparent, and highly commends him to the pastoral office, on which, we learn, he designs to enter. The interest of the paper is well sustained by his successors, both of whom, we believe, are also pastors.

Revival Intelligence.

It is pleasant to be the bearer of glad tidings. If there are angels, commissioned, when sinners are converted, to carry the news from earth to their kindred spirits in heaven, those angels are employed in a most delightful service. For the intelligence they bear, produces new, exalted and universal joy, among those to whom they convey it. Christians, if Christians indeed, are angel-like. To them no news is so gratifying as that which is brought often by the religious paper, of what God is doing by his mighty Spirit for the renewal and sanctification of immortal souls. They love to hear of revivals. They love to listen to the glorious things, not only predicted, but related, concerning Zion—the increase of her numbers, faith, activity, and influence. Her prosperity is their chief joy; for they know it involves the highest happiness of the creature, as well as the glory of the Creator. We are happy therefore, that we may receive and communicate such intelligence; and this week, an unusual amount of it. We trust the present year is to be distinguished above all that have preceded it, for the manifestation of these influences and their glorious results. We hope our preachers will drink more deeply than ever into the spirit of their Master, become more apostolic, fervent, effective; that a spirit of consecration will pervade the whole church, and prayers cease not, day nor night, unto God, for perishing sinners. The way to death, broad as it may be, is still crowded with the unconscious victims of sin and error; and "ye," says our Saviour to his people, "ye are the light of the world." The influence of Christianity is embodied in its professors. The foolishness of their preaching is the appointed instrument for saving men; and the Holy Spirit is given in answer to their prayers. Let us use the means, unsparingly and perseveringly, and great will be our reward—signal and abundant our success.

SOUTH BAPTIST CHURCH, ALBANY.

Dear Br. Graves,—Believing that it will rejoice the friends of our Saviour to hear of the progress of his cause, and his triumphs of redeeming grace, I take the liberty of dropping you a few lines, to give a short account of the work that the Lord is carrying on in our church. We are a church of nearly five months standing, and were mostly set off from the First Church in this place. We commenced with 79 members, and have for our pastor Elder S. Wilkins, late of Cato. We commenced a series of evening meetings, about five weeks ago, and occasionally afternoon meetings. Our pastor has preached every evening since, and on the Sabbath, except about ten days that Br. Fletcher of Saratogo, came to our aid. The Lord has blessed us with the reviving of his work in the hearts of his people, and the conversion of sinners. Between 40 and 50 have been converted, and there are a good number anxious, and increasing daily. Elder Wilkins has baptized 35 since our meeting commenced, and we have received 11 by letter, making our present number 125. We expect new additions by baptism weekly. We feel that the Lord has blessed us above our most sanguine hopes, and to his name be all the praise and glory. We expect, the Lord willing, to continue our meetings through the winter, and are looking for more glorious and wide-spread out-pourings of the Holy Spirit. May the Lord keep us in the dust at his feet.

The First Church commenced meetings last week. Elder Swan is laboring with them. Dr. Welch's Church (Pearl Street) intend to commence soon, and expect Br. Raymond of Cooperstown to labor with them as an Evangelist.

We have quite a large congregation for a new and small beginning, and it is rapidly increasing.

Your affectionate brother in the Lord,

A. C. Churchill, *Ch. Clerk.*

January 9th, 1843.

☞ The Baptist Advocate, and Baptist Register, will please copy.

MARTHA'S VINEYARD.

Dear Br. Graves,—The sincere followers of the Redeemer must always rejoice to hear of the conversion of sinners, and the enlargement of Zion's borders. It is, therefore, with pleasure, and with devout gratitude to God, that I am able to inform you, that he is now permitting his people in this place to enjoy a season of refreshing from his presence. So striking have been the displays of divine power in reclaiming wandering souls, and in melting down and subduing hardened and stubborn sinners, that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes." As the fruits of this work, 11 men, among whom are some who are far advanced in life, have already come in by the door, to the visible fold of Christ, and others are soon to be buried with him by baptism, that ordinance so beautifully significant of a death to sin, and a resurrection to holiness. Still the good work goes on. Convicted sinners are anxiously inquiring for the way of salvation, and God's children are becoming more deeply engaged in their Master's business.

H. B. G.

Homes Hole, Jan. 10th, 1843.

HAMILTON, N. Y.

Dear Br. Graves,—The Lord has graciously revived his people in Hamilton. A meeting of days held in the 1st Baptist Church, in which the pastor was assisted by the efficient labors of J. S. Backus, was the instrumentality which was blessed of God in promoting this glorious work. Sixteen were planted together in the likeness of Christ's death last Lord's day. It was indeed a happy new year to us. The day was deeply solemn and exceedingly interesting. It was the day of our monthly contribution for Foreign Missions; the amount of the contribution, as I afterwards learned was $140. There would indeed be no difficulty in filling the treasury of the Lord, if the love of Jesus was burning in all our churches. After returning from the water, the pastor of the church, assisted by Br. Backus, administered the Lord's supper to about four hundred brethren and sisters, who surrounded the table of the Lord. Surely it was a setting together in heavenly places in Christ Jesus.

Although the meeting of days is closed, yet the revival is still progressing gloriously, and sinners are daily being converted to God. "Bless the Lord, O my soul, and all that is within me bless his holy name."—*Comm.*

SOUTH ORANGE.

Br. David Goddard, of Leominster, writes us as follows, adding in a postscript, that there is a cheering work also in Wendell.

I have been permitted to labor for two weeks with the friends at South Orange, where the Lord has been pleased to pour out his Spirit in a most wonderful and cheering manner. Saints have been greatly cheered and quickened, hardness and contention is exchanged for love and kindness. Careless sinners have been awakened, and between 50 and 75 obtained hope that their sins were forgiven, and are rejoicing in hope of salvation. These are of all ages and from among all classes; 12 husbands and their wives are among the young converts. There now is heard the voice of prayer and praise; every one is saying, What hath God wrought!

REVIVALS IN ILLINOIS.

Extract of a letter from Rev. E. Rogers, to Br. Hill, Secretary of the Home Mission Society, dated Upper Alton, Dec. 7, 1842:—

"I have lately attended a number of meetings where showers of mercy descended copiously upon the congregations. At one meeting 23 were baptized; at another 42, and at other meetings less numbers. We met with some opposition from our Methodist friends, who in preaching, attempted to prove that infant sprinkling was an ordinance of Christ. The result was, they convinced six of their members that there is no such thing as infant sprinkling *in the book*, and they all answered a good conscience towards God, by 'being buried with Christ in baptism.'

Some few weeks ago, an aged pilgrim of 86 years, walked four miles with a change of raiment under his arm, to be baptized after the example of Christ. I baptized him in our noble Jordan, the Mississippi river, opposite Lower Alton, in the presence of many witnesses. He had been a worthy Methodist for 40 years, and many years ago assisted General Washington in surveying land."

DELAWARE.

Rev. John P. Thomson, itinerant missionary in Newcastle county and vicinity, writes under date of 21st ult., that at some of his stations, the Lord is pouring out his Spirit in power. Several have obtained hope of salvation through Christ; some of whom he has baptized. Among them, one who had been a Quaker. He is much occupied with the increased labors devolving upon him in consequence of this state of things, and desires help from some faithful minister, as he is obliged to neglect some other stations. Who will go?

Letter from New Hampshire.

Mr. Editor,—I find no paper, either secular or religious, (and I have access to several,) which gives the signs of the times upon slavery so often and faithfully as the Reflector. Perhaps I ought to except our Register, which, so far as its size will admit, gives a pretty full index to the march of abolitionism.

I read with much pleasure the account given of the feeling which pervades the secular press of the North, instanced in the editorial of the Buffalo Advertiser. I am glad that the aristocratic demands of Southerners are opening the eyes of the people, especially of those who have heretofore cried out against the abolitionists. Even up here in New Hampshire, editors are beginning to speak discouragingly of slavery. Ex-Governor Hill, who in some of his messages seemed to side with slaveholders, begins to write disparagingly of slave labor. In the Dec. No. of his Monthly Visitor, he speaks of the farming interest in Maryland and Virginia, and shows up that portion of the country in the following light:

"The dilapidation and exhaustion of lands in this middle section of the Old Thirteen States has been greater and more extensive, from the circumstance that slave labor has there been employed ever since the first settlement of the country. The white population has not there been employed in the manual labor of the farm."

He afterwards notices the improved state of the soil in and around Washington at the present day, and gives his opinion concerning the secret of this improvement as follows:

"We believe the city of Washington, after the successful experiment of Mr. Jesse Brown, owes its improved market to the industry and enterprise of Northern farmers, who came there some fifteen years ago, and have carried on business without the aid of slave labor."

These small items, which the Reflector is industrious in gathering up, are of more value than every one would suppose. Go on, Mr. Editor, and let every week show what advancement the glorious cause of freedom is making in our land.

W.

———, *N. H. Jan.* 1843.

For the Christian Reflector.

A Short Tour in the South.

[Concluded from our last.]

The principal religious instruction which the slaves receive is in the afternoon of the Sabbath, when they assemble in the vestry with two or three white members of the church (as they are not allowed to meet without some white person is with them). One of the white members takes the lead of the meeting, reads a hymn, and all join in singing; the same person prays and then reads a chapter in the Bible. He then questions them on the chapter which had been read the Sabbath previous, to see how many of them could remember portions of it; some six or eight answered quite a number of questions correctly.

But this is all the opportunity they have to study the word of God. The person who led the meeting then called on a colored brother to pray, and the whole congregation immediately kneeled, and I never heard a better prayer; but one sentence in it was novel to me, it was this, he prayed especially for the "superior brethren," and then for the poor "laboring brethren." The meeting was closed by singing a hymn, in which all seemed to join with pleasure.

One other sight which I saw, and which caused my heart to bleed, and made me feel ashamed, and to blush for my country, was the public sale at auction of two of the most intelligent and sprightly looking boys I ever saw. They were brothers, and had never, before that morning, been away from home and their parents. Poor things, they knew little what awaited them. At the appointed hour one of them was placed upon the stand and sold to the highest bidder, who proved to be a negro speculator, to be sent he knew not where. My anxiety was increased to know who should purchase the other brother, for there was only a little more than a year's difference in their ages, one being about twelve and the other thirteen years of age. He also was put upon the stand, and was knocked off to another person to be carried into the country, to be separated, probably never to see each other again in this world.

I had seen enough. And it would be impossible for me to attempt a description of my feelings. Could the hardened oppressors who stood around me at the time, have read the emotions of my heart, which I longed to utter, but dared not, they would have lynched me on the spot. I pray God I may never be called to witness another such scene; and while I trust I shall never forget the heathen in distant lands, and my interest in the cause of missions will remain unabated, I know I shall feel to pray more earnestly, and do what little I can for the hastening of that happy day when our beloved country, and especially the church of Christ, shall wash her hands from the awful guilt of slave-holding.

W.

☞ The Christian Index, of Georgia, has changed editors, Rev. W. H. Stokes having resigned. He is succeeded by Rev. J. S. Baker, whose project of a "Baptist Expositor" is given up. Mr. B. is not established yet in his new home—and the paper has been made up without him. Our Southern friends do not tell us yet how they understand the "pledge" with the expositions upon it that have recently been made. As they have publicly charged Mr. Stow with public violations, they are bound, we conceive, to substantiate that charge, or to take it back. However much they may love silence now, they cannot with honor preserve it.

Dedication at Barre.

The meeting house recently erected by the Baptist Church and Society in Barre, was dedicated to the worship of God, on Wednesday the 21st of December, by the following services. Invocation and reading Scripture, by Rev. Mr. Jennings, of Worcester. Prayer, by Rev. Mr. Carpenter, of Templeton. Sermon, by Rev. Mr. Swaim, of Worcester. Dedicatory prayer, by Rev. Mr Walker, pastor of the church. Address to the Church and Society, by Rev. Mr. Jennings, of Worcester.

Though the day was very unfavorable, the house was crowded, and the services highly interesting. The choir did honor to themselves and the occasion.

The house is well located, exceedingly neat and tasteful, and speaks loudly in favor of the builder, and the church and society. May it long be filled with humble worshipers.

Comm.

New Meeting House at Jamaica Plain.—The corner stone of a house of worship for the Baptist Church at Jamaica Plain was laid, with appropriate religious services, on Tuesday, 10th inst. An address was delivered by Rev. R. H. Neale, of this city, which was listened to with deep interest by the assembled friends of the cause in that place, including several clergymen from the vicinity. He was assisted in the services by Messrs. Caldicott and Turnbull. We cordially sympathize with those who have undertaken this good work, and hope the beautiful edifice which they have in contemplation may be safely and speedily completed.

☞ We are happy to say, that among several of the churches of this city and vicinity, an unusual religious interest is now apparent. On account of this interest, the number of religious meetings has been greatly increased. There has been preaching nearly every evening, for the last two weeks, in the First Baptist Church, and it is continued both afternoons and evenings, during the whole of the present week. Several conversions have occurred, and many more are inquirers. An unusual seriousness exists also in the First Baptist Free Church, and in the Harvard Street Church, and the number of inquirers seems daily increasing. The same is true of the churches in Roxbury, Medford, Charlestown, Malden, and Newton, Upper Falls. The good work still continues with increasing power, in Salem, Beverly and Marblehead.

☞ We learn from the Secretary that a revival is in progress in Hartford, Ct. It commenced in the South Baptist Church some eight or ten weeks since, where it has been steadily progressing up to the present time. More than thirty have been baptized at the South Church, and several at the North. To the Fourth Congregational Church sixty or more have been added.

☞ Zion's Herald condemns in strong language the course of those New York publishes who notwithstanding their church relations, are engaged in publishing in the cheapest and most popular form such works as the novels of Bulwer. The editor answers the question which we proposed a few weeks since, by saying that the discipline of the Methodist does not tolerate such conduct on the part of its members. In this instance he thinks the discipline is neglected. The N. Y. Evangelist has published several articles referring to this subject. We are glad to see the independence of the press with reference to this matter, and hope a reformation among Christian publishers will be the result.

☞ The American (Congregational) Board of Foreign Missions is again falling in the rear for want of funds. With November closed the first third of the current financial year. The receipts for these four months fall below $64,000; while last year they exceeded in those months $114,000; and for the last five years, have, on an average, exceeded $79,000;—less this year than last by more than $50,000, and less than the average for five years by about $16,000.

The necessary expenditures during the last four months have exceeded the receipts by more than $26,000.

☞ The papers tell us that Mrs. Lucretia Mott, of Philadelphia, well known as a warm and efficient friend of the anti-slavery cause, is now travelling in the slave States, and both publicly and in the social circle, disseminating anti-slavery principles among the people. The A. S. Standard says, that she commends respect, alike by the faithfulness of her testimony and the kindness of her rebukes. We doubt not she finds many sympathizing friends, and probably many virulent opposers. The blessing of Heaven attend her.

☞ The first number of the Missionary Eclectic is to be published this week. Its contents cannot fail to interest; they possess a real and permanent value. The printing is in a fair and open type, and yet these 192 pages, offered for *forty* cents, contain an amount of matter equal to the contents of two ordinary 12mos., the price of which would be $2,00. Those who have wished that a portion of our religious literature might be embodied in a cheap and popular form, will, we trust, give their patronage and influence unhesitatingly to this enterprise. We hope that pastors, who feel the importance of the object which the Eclectic is designed to promote, will take measures to interest Sabbath school teachers or other proper persons in its immediate and active circulation. For terms, see advertisement.

☞ We have been greatly disappointed in our efforts to obtain the right sort of paper for our present volume of the Reflector. Three paper makers have been employed to furnish us, at an increased price, but each has sent us an inferior quality. The evil, however, is now in a fair way to be remedied speedily.

☞ We learn that Rev. Messrs. Horton and Scott, Wesleyan Methodists, have commenced religious services, to be held every Sabbath, at Washingtonian Hall, 76 Court Street. They supply alternately.

☞ A new house of worship, recently erected by the 2d Baptist Church in Livermore, Me. was dedicated on the 3d inst. Sermon by Rev. A. Wilson.

☞ Mr. Josiah Hatt was ordained at Orange, N. J. on the 3d inst. Sermon by Rev. S. H. Cone, of New York.

The Editor's Table.

The Prophecy of Daniel, literally fulfilled. Considered in three lectures. By Nathaniel Colver, Pastor of the First Baptist Free Church, Boston.

These lectures, after being twice repeated before large audiences, were by the unanimous vote of the congregation to which they were last addressed, requested for the press. The committee appointed to solicit a copy and superintend their publication, say in their published note; "Regarding your argument as conclusive, that the numbers in Daniel, which others have interpreted to prove "the second coming of Christ in 1843," have had their literal accomplishment, and, therefore, have now no reference to this event,—and having the mystery, which has hung over this subject, entirely removed from our minds, by your plain, simple, and common sense expositions in these Lectures,—we desire their publication, that others, who had not the privilege of hearing, may, by reading them, be enabled to share in our increased pleasure in reading the Scriptures."

The first lecture is an exposition of Daniel 8: 14, and 12: 11, 12. This lecture embraces a synopsis of the book of Daniel, exceedingly important to a correct understanding of its separate portions. He shows, conclusively, as we think, that to make the term "days" stand for "years" in Daniel, is forced interpretation. Adopt this as a rule, and we make the Bible a chaos, and may evolve as many systems from the Book of Daniel or Hosea, as the celebrated Paganini could play tunes upon the one string of his viol. He examines the parallel passages which have been employed to substantiate this hypothesis, and shows the entire impropriety of their application.—In his second lecture he examines the question whether these numbers admit of a literal interpretation, or literal fulfilment. He says it is true enough, that if the 2300 days *must* be reckoned years, if their date *must* be reckoned to commence with the seventy weeks of years, in the night vision, it requires but a little skill in the ground rules of arithmetic to find their terminus in 1843. But it is plain that no such necessity exists. He considers the following distinct inquiries. First, "who is or was the little horn seen in the vision?" Second, "Did he do the things predicted of him?" Third, "Are these several numbers applicable to the catastrophe of this vision?"—We have not space to state his argument, and we hardly need to do it, as everybody interested seems to be purchasing the book, and reading for themselves. In the third lecture he distinguishes between the two horns, shows that they refer to two different series of events in history, which have long since been accomplished. In the whole discussion he is kind, cool, manly and candid. The argumentation is very clear, and in the view of unprejudiced minds, will, we doubt not, be conclusive. There is nothing fanciful—nothing to support a theory built before the Bible was consulted, that we can detect. The simplicity and common sense, apparent in the style and argument, add much to the value of the work for general circulation. The lectures are presented to the public in a very neat dress, and afforded at the extremely low price of 10 cents single—$1 per dozen, and $6 per hundred. W. S. Damrell, 9 & 11 Cornhill, Publisher.

American Eclectic, and Museum of Foreign Literature. Conducted by J. H. Agnew and E. Littell. New York, 36 Park Row.

This periodical is now to be a monthly, each number containing 144 pages of an unusually large octavo size, equal to an ordinary 8vo volume of 400 pages. The January number exceeds in value and interest our highest expectations. We have first a Review of Alison's History of Europe, from the Edinburgh Review. The writer acknowledges this popular work to be a valuable addition to European literature, but there is much in it against which he enters his decided protest, and which he feels compelled to notice with decided disapprobation. Many of his criticisms are doubtless deserved, but the reader of them will not be likely to want or value the less a work whose style commends it so highly, exclusive of the interest of the events related.—The fifth article is a review of Moffat's Missionary Labors and Scenes in Southern Africa. It is from Tait's Magazine, and well worthy a place in the Eclectic. The sixth—"Madame Sevigne"—from the Edinburgh Review, is one of the most truly entertaining pieces, we venture to say, that has ever been published. Another article, on Chatterton and his Works, is indeed a masterly production of thrilling interest.—The number is varied by short articles of miscellany, biography, etc. The Eclectic cannot fail to be popular. It is very cheap, twelve such numbers being afforded for $6,00 a year.

The Pioneer. A Literary and Critical Magazine. J. R. Lowell and R. Carter, Editors and Proprietors. Boston: Leland & Whiting; 67 Washington Street.

We feel some solicitude lest this multiplication of Magazines should be the occasion of a competition among publishers, by which their real value will be diminished, rather than enhanced. But we are happy to announce the Pioneer, as a beautiful Magazine, which promises to furnish the intelligent and reflecting "with a rational substitute for the enormous quantity of thrice diluted trash in the shape of namby pamby love tales and sketches," with which the market has of late been so abundantly supplied. The aims of the editors are high, and we hope they will be so well sustained, that they will have no temptation to change their course. Such a monthly as they propose to furnish, and as the first number promises, is a desideratum, and we shall rejoice in its success.

Miss Leslie's Magazine; or the Home Book of Literature, Fashion and Domestic Economy. Edited by Miss E. Leslie and T. Arthur.

This is a magazine of uncommon beauty and attractions. The embellishments of the January number, which lies on our table, are very fine. The contents are somewhat more various, and, so far as we can see, not less entertaining than those of rival publications. Mr. Arthur, one of the Editors, is the author of several popular Temperance Tales which have recently appeared; two original pieces from his pen we find in this number. Miss Leslie's literary reputation is established. Others of our most popular writers are contributors. The Magazine is published by Morton M'Michael, 101 Chestnut Street, Philadelphia, at the low price of $1,50 a year.

The Worcester Magazine. A Monthly Journal of Literature and Miscellany. Edited by J. Milton Thayer. Wm. Campbell, Publisher.

A new periodical, of a neat exterior, accompanied with a very pretty engraving, and advertized at $1,50 a year; 32 pp. single columns, It seems to be intended chiefly as a vehicle for writers in Worcester County, and promises to be of an elevated moral as well as literary character. Numerous as these publications are, we doubt not the Worcester Magazine will find ample sphere, and be a credit to the beautiful town and cultivated minds from the midst of which it goes forth to try its fortune and establish its fame.

The Life of Jacob Hodges, an African Negro, who died in Canandaigua, N. Y. February, 1842. By Rev. A. D. Eddy, Newark, N. J. Am. S. S. Union.

This is a simple and touching history of one who was taken from among the most ignorant and profligate, and by a proper application of the means of grace, and the blessing of God upon the agencies of his appointment, transformed into a man and a Christian—made an honor to humanity, and fitted for a companionship with saints and angels. W. B. Tappan, No. 5 Cornhill.

The Youth's Friend, for 1842. Am. S. S. Union, Philadelphia.

This little magazine is here bound in a volume of 194 pages, filled with short interesting articles and ornamented with cuts. It makes one of the best S. S. books published. For sale by W. B. Tappan, No. 5 Cornhill.

Records of a Village Pastor. Boston. Mass. S. S. Society, No. 13 Cornhill. 228 pp. 18mo.

Short interesting sketches, all conveying some religious truth, make up the contents of this volume. It strikes us as being admirably fitted for the S. S. Library or Family circle.

Mother's Monthly Journal, and Family Assistant, edited by Mrs. Eliza C. Allen.

The January number comes to us improved in appearance, and we should think more choice than ever in its contents. John Putnam, 81 Cornhill, is the publishing agent in this city.

The Baptist Missionary Magazine.—The contents of the January number are invaluable. Let no subscriber of the Magazine give it up for the Macedonian or any thing else. Those who have been accustomed to subscribe and pay for it, are just the persons who are expected to take a number of Macedonians beside, for gratuitous circulation. There is no danger of too much being known by any one about the missionary cause. This is to be a "missionary age," and all Christians should give the subject daily attention.

The Advocate of Peace for January, appears in a new form, containing fewer pages, but nearly the same quantity of matter, and decidedly better adapted, by its brief, pithy articles, for popular use. The Peace Society, putting it at one half its former price, and, when taken in large numbers for general distribution as a monthly tract, at the low rate of 20 cts. a copy for the year, aims to give it, like the Macedonian or the Temperance Journal, a wide circulation. We like the plan, and commend it to the friends of peace every where. The periodical in its present form is likely to interest all classes, and worthy of being placed in every family.

Alison's History of Europe.—Our readers are aware that this work is in a course of publication, in numbers, by the Harpers. Sixteen numbers are expected to complete the work. The 3d has already appeared—25 cents each. For sale by Tappan & Dennet.

The True Wesleyan is removed to this city, and Rev. Luther Lee, the able editor of the "Sword of Truth," is to be one of its conductors. Of this paper we say, with the Boston Courier, that "as we are decided opponents of every thing that is tinctured with submission to ecclesiastical government, we wish it all possible success." "We hope the anti-slavery spirit will continue to diffuse itself in that sect, and all others, till churches and religious societies shall own no authority superior to the Bible, conscience, and such covenants as they may adopt for their mutual edification."

Cold Water Army.—Nathan Crosby, Esq. is the editor of this beautiful sheet for the juveniles, issued at this office (9 Cornhill) every Thursday. It is made up of original tales, anecdotes, items, poetry and pictures, and merits abundant praise and patronage.

Daily Food for Christians.—This little manual of texts for every day in the year, is published by Tappan & Dennett. An excellent companion for pious, contemplative minds.

Secular Intelligence.

Congressional.

Tuesday, Jan. 3.—In the Senate, Mr. McDuffie, of S. C. elected in place of Mr. Preston, took his seat. Mr. Smith, of Indiana, submitted the following:

Resolved, That the Secretary of the Treasury be directed to report to the Senate, in as concise a form as may be practicable—

1st. The amount of public debt at the close of the Revolution, and the amount paid by the Federal Government to the individual States for expenditures incurred in that war.

2nd. The amount of the public debt at the close of the late war with Great Britain, and the amount of the public debt at the close of each Administration of the Federal Government.

3d. The amount remaining in the Treasury at the close of each Administration.

4th. The gross amount of the receipts of each Administration, distinguishing between the receipts from imports, public lands, and other sources.

5th. The gross amount of the expenditures of each Administration, distinguishing between the amount paid in discharge of the public debt and for other purposes.

6th. The amount deposited with the States severally.

7th. The gross amount of continental paper money issued by the Federal Government, and the amount of the same redeemed by the Government.

8th. The present public debt of the United States in gross.

9th. The present public debt of Great Britain in gross.

10th. The gross amount of exports and imports of the United States during each administration of the Federal Government.

11th. What nations have funded their public debt, or the debt of their citizens, under the original par value thereof, or at a diminished rate of interest, and the terms of such funding.

In the *House*, a resolution was offered by Mr. Slade of Vermont, relative to the trade in slaves in the District of Columbia, declaring that all laws sanctioning the trade ought to be repealed, and the trade prohibited. Mr. Slade moved a suspension of the 21st rule so far that the resolutions might be received. The motion was lost, yeas 73, nays 111. Mr. Morgan of New York, offered a resolution instructing the Committee on the Territory to consider the expediency of repealing a law of the Legislature of Florida, to prevent the migration of free negroes and mulattoes to that territory. Mr. Weller moved that the resolution be laid on the table. The motion was decided in the affirmative, yeas 113, nays 80. The Bankrupt law repeal bill being the order of the day, was discussed, Mr. Brown, of Tennessee, speaking against repeal, and Mr. Weller, of Ohio, in favor; the latter confining his remarks to party politics.

Wednesday, Jan. 4.—In the *Senate*, several remonstrances against repealing the Bankrupt law were presented. Mr. Calhoun, in offering one, remarked that he should vote for repeal, because he believed the law unconstitutional. The communications (laid before the House on Saturday,) in reference to the Sandwich Islands, were laid before the Senate and referred to the Committee on Foreign Affairs.

In the *House*, a resolution instructing the Committee on the Judiciary to report a bill to refund the fine imposed upon General Jackson, was taken up; and after a short debate, a motion was made to lay it on the table; but the motion did not prevail—yeas 91, nays 107. A debate then ensued, upon a motion to instruct the Committee to report the facts in the case, which was cut off by the arrival of the hour for taking up the bill to repeal the Bankrupt law. The debate continued as usual, embracing all the edifying and useful topics of party warfare, free trade, and politics in general, and the House adjourned without taking any question.

Thursday, Jan. 5.—In the *Senate*, the bill for the occupation of Oregon being under consideration, Mr. Calhoun suggested that the bill had better be delayed for a few days, as he conceived it one of great importance, and its details should be examined with great caution, to see that they did not conflict in any manner with our treaty stipulations. Before he gave his vote he should like to have time to look into all matters connected with it, and would be glad if it could be delayed. In compliance with this suggestion, the bill was passed by.

In the *House*, the subject of remitting Gen. Jackson's fine was taken up, and discussed, Mr. Cushing spoke in favor, and Mr. Adams against the remission. The debate on the Bankruptcy question was continued till the hour of adjournment.

Friday, Jan. 6.—In the *Senate*, a bill for the relief of claimants to indemnities received from the British Government for loss of slaves from on board the brigs Comet and Encomium, at Nassau, was ordered to be engrossed for a third reading.

In the *House*, Mr. Cooper offered a resolution, authorizing the furnishing of stationary, to reporters in the House. On taking the question, the Nat. Intelligencer says:

"There was the faintest echo of an affirmative vote, which was followed by a thundering negative, loud enough to be heard in Baltimore."

The business of the morning hour being the remission of Gen. Jackson's fine, Mr. Adams proceeded in his remarks, commenced on the preceding day. He was cut short by the expiration of his hour, and was followed by Mr. C. Ingersoll until the expiration of the morning hour. Mr. Ingersoll moved that the rules be suspended, so as to allow the continuance of the debate. The motion was lost, yeas 97, nays 79. Friday being the day devoted to private bills, the calender was taken up, and from ten to fifteen bills passed.

Saturday, Jan. 7.—The Senate did not sit to-day. In the House, Mr. Sollers of Maryland introduced his colleague, the Hon. C. S. Sewell, elected in the place of the Hon. J. W. Williams, deceased.

A resolution, requesting information from the Navy Department in relation to the extra pay of the officers of the Exploring Expedition, was offered and appropriately referred.

Mr. Arnold moved to take up the bill for the reduction of the pay, compensation and mileage of members. Objection being made, the motion was negatived.

Mr. C. J. Ingersoll being entitled to the floor, spoke in vindication of the remitting the fine of Gen. Jackson, and in reply to Mr. Adams.

Mr. Gilmer, in pursuance of previous notice, introduced a bill to abolish the office of Recorder and Solicitor of the General Land Office, which was read twice and ordered to be printed.

Mr. Burnell moved that the Committee on Naval Affairs be discharged from the further consideration of the memorials of the guard of marines in the Exploring Expedition, asking extra compensation for the time they were retained over the period of their enlistment. Some discussion arose, which resulted in the motion's being laid on the table.

Monday, Jan. 9.—*Senate*. The Postmaster General's report on the reduction of postages was presented, referred to the Committee on Post Offices and Post Roads, and ordered to be printed. The usual quantity of petitions for and against the repeal of the Bankrupt law, to reduce the postage on letters, and to continue the widows' pension law of 1808, were handed in by Mr. Crafts, and read, and the resolution in regard to slavery laid on the table.

Mr. Crittenden, from the Committee on Military Affairs, reported favorably on the bill for the payment of seven companies of Georgia [illegible] the bill for the payment of the Massachusetts militia. The Oregon occupation bill was then taken up and discussed on its passage until the Senate adjourned, by Messrs. Calhoun, Choate, Lynn and McRoberts.

House.—Mr. Briggs' resolution to pay the members who were detained by the storm, their per diem for the time they were detained, was passed. Mr. Botts gave notice that the next day he would present articles of impeachment against the President. Mr. Fillmore from the Committee of Ways and Means, to whom was referred the Exchequer plan of the Secretary of the Treasury, recommended by the President, reported that it was not expedient to adopt it. Mr. Atherton made a minority report, with which a resolution was connected, that the Committee be instructed to report a bill "for the safe keeping of the public money, as well as to prevent the use of such money for the purposes of private speculation, or for the benefit of monied corporations"—(the Sub-Treasury.) Mr. Fillmore moved that 10,000 copies be printed. Mr. Cushing wished the report to be committed to the Committee of the Whole on the state of the Union. He wanted to know why the Committee had not proposed some other plan. The debate was carried on till the adjournment, by Messrs. Fillmore, Wise, Granger, J. R. Ingersoll, Turney, Campbell of S. C., and T. F. Marshall.

Tuesday, Jan. 10th.—In the *Senate* nothing of importance was done. Mr. Choate presented the memorial of citizens of Boston praying for the adjustment of the claims for French spoliations prior to 1800.

In the *House*, after Mr. Fillmore had reported the Navy, Indian and Pensioners' Appropriation Bills, and they were referred and ordered to be printed—Mr. Botts obtained the floor and said—That according to notice given yesterday, he now should offer Articles of Impeachment against John Tyler, acting President of the United States—"I charge him with corruption, malversation in office, and with high crimes and misdemeanors, which I am ready to prove by witnesses."

Mr. Botts then after some discussion on points of order, read his articles of impeachment. He then read a resolution for the appointment of a committee to inquire into the truth of those charges. The vote on the resolution was soon after taken, and resulted in the negative, by 83 yeas to 127 nays.

Wednesday, Jan. 11th.—In the *Senate*, the President laid before that body a communication from the President of the United States, in answer to the resolution, calling upon him to state whether the Quintuple Treaty for the suppression of the slave trade has been communicated to the Government of the United States in any form; if so, by whom, and for what purpose, etc. The report was referred to the Committee on Foreign Relations, and ordered to be printed.

Various memorials were presented.

In the *House*, the subject of refunding Gen. Jackson's fine again came up, also the Exchequer bill, but nothing definite was accomplished.

Thursday, Jan. 12th. In the *Senate* the Oregon bill was debated.

In the *House*, the Exchequer plan, and then the Bankrupt repeal bill came up. After some unimportant speeches, and the reading and referring of some communications from the departments, the House adjourned.

Massachusetts Legislature.

Monday, Jan. 9.—*Senate*. A communication was received from the Rev. Wm M. Rogers, signifying his acceptance of his election as chaplain to the senate.

The report of the treasurer of the Commonwealth was laid before the senate.

The order from the house, that hereafter the annual election sermon be preached in the representative's hall, if the senate concur, was laid on the table.

House.—The Rev. Otis Converse of Grafton, offered prayer. Mr. Greele moved an order that hereafter the annual election sermon be delivered in the hall of the house of representatives. In the support of it, he said, that the pageant which accompanied the old May Election was unsuited to the winter season, and that this change would do something to ensure the presence of members at the religious services of the opening of the session. Mr. Whitmarsh of Seekonk, also supported the order; and a motion to lay on the table for further consideration having been rejected, the order was passed, modified so as to require the concurrence of the Senate. The House rejected a motion, that the duties of Chaplain be performed in turn by clergymen, members of the House, and assigned Tuesday for the choice of a Chaplain. The votes for Governor were referred to a special joint committee. Benjamin Stevens was unanimously re-elected Seargent-at-Arms.

Tuesday, Jan. 10. *Senate*—A discussion of a very singular character arose, on a motion to pass a vote of thanks to Rev. S. C. Jackson, for his election sermon. Mr. Greenwood moved to lay the motion on the table. Mr. Abbot opposed the vote of thanks, because "report said the sermon was bad, so bad that he would thank no man for delivering it in the house of God." Mr. Upton also took ground against the sermon. But as no particular charges were brought against it, the debate was on the whole rather unmeaning and somewhat incoherent. The vote finally passed, 13 to 8.

In the *House*, several remonstrances against the claims of members to seats, were presented. A ballot was taken for Chaplain, when it appeared that Rev. E. N. Kirk had 110 votes, Rev. E. D. Huntingdon 63, and 17 others, 140. It was then voted that Messrs. Kirk and Huntingdon, the two highest, be declared duly elected. A message was received from the Senate, proposing a convention on Thursday, at 12 o'clock, for filling vacancies in the Senate, and the House adjourned during a debate on the question of concurrence.

Wednesday, Jan. 11.—In the *Senate*, Phineas W. Leland, the President, resigned his office, and 11 o'clock to-morrow was assigned for the choice of another President.

In the *House*, it was voted, to concur with the Senate to go into convention at 12 o'clock Thursday, to fill the vacancies in the Senate.

Thursday, Jan. 12. *Senate*—Hon. Frederick Robinson was chosen President in place of Mr. Leland, who resigned on Wednesday.

The joint committee on the returns of votes for Governor and Lieut. Governor made a report, which was ordered to be printed. Whole number of votes for Governor, 117,992. Marcus Morton, 56,491; John Davis, 54,939; Samuel E. Sewall, 6,382, and 64 other candidates received votes, from 37 down to 1, there being no less than 47 of the latter.

House. Prayer was offered by the Rev. B. F. Newhall, of Saugus.

A letter was received from the Rev. Mr. Kirk, signifying his acceptance of the appointment of Chaplain.

Mr. Stevens, of Boston, submitted an order concerning the treatment of colored mariners, citizens of Massachusetts, in Charleston, S. C., and New Orleans.

At 12 o'clock, the two branches met in Convention to fill the vacancies in the Senate.

The President of the senate took the chair, and stated to the convention that there were sixteen vacancies in the senate to be filled by ballot, and he then read a list of the constitutional candidates for seats from each unrepresented district.

Were elected, from Essex district, B. E Brown, Geo. Hood, Geo. Savory, Asa Pingree, Stephen Islay. From Worcester district, John Spurr, Isaac Davis, Benj. Easterbrook, Nath. Wood, Arial Bragg. From Franklin district, Joseph Griswold, Samuel Childs. From Norfolk, Isaac H. Wright, Appleton Howe. Plymouth, Edward P. Little, Eliab Ward.

Friday, Jan. 13.—In *Senate* no business of public interest was done.

In the *House*, Rev. E. N. Kirk, Chaplain, appeared, and for the first time performed religious services. Several private petitions were presented and referred. Votes were taken for preacher of the election sermon next year, and Rev. E. H. Chapin, of Charlestown, receiving the largest number of votes, was declared elected. Twelve o'clock to-morrow was assigned for the casting of votes for governor.

A discussion arose and continued till adjournment, on the question of his remaining in the House to vote, before the senate was filled up.

Saturday, Jan. 14.—In the *Senate*. The several petitions of Francis Jackson and others, respecting the intermarriage law, and the distinction between whites and blacks while traveling in railroad cars, were received from the house; referred to a joint special committee.

In the *House*, sundry petitions were presented, and the standing committees were appointed. The balloting for governor did not take place. Mr. Little of Marshfield, a member of the House, had been elected to the Senate.

Domestic News.

Two Days later from Europe.—An arrival at New York from Liverpool has furnished the editor of the Commercial Advertiser with Liverpool papers to the 8th of December, and London papers to the 7th. The Commercial states that the news is of but little general importance. The latest accounts from Syria were that the Druses and Maronite Christians were threatening further hostilities against the Turks, and that there was little hope of tranquillity until the mountaineers should have established their independence.—The London papers, in most courtly phrase, informs her majesty's loving subjects that another most interesting and important event—(the advent of number three in the juvenile department of royalty) may be expected to take place in March.

Boston and Cincinnati.—The Cincinnati Philanthropist says:—"When the Sandusky Railroad is finished, Cincinnati will be within three days of Boston. From Cincinnati to the Lake, the distance may be accomplished easily in sixteen hours; a magnificent steam packet will then receive the passengers and transport them to Buffalo in twenty hours; and from Buffalo to Boston they will go by railroad, say in thirty-four hours; the whole distance from Cincinnati to Boston requiring only seventy hours."

A Monster Skeleton.—The Ozark Standard (Springfield, Me.) says, "We have now in our office a jaw tooth of an animal, dug up near Warsaw, in Benton county, that weighs fourteen pounds and a half. The tusks found at the same place, and supposed to belong to the same monster, are about thirteen feet long. According to the best calculation that can be made, the skeleton, when completed, will be forty feet in length and twenty-eight feet high. We understand that it is the intention of the proprietor to send the skeleton to New Orleans.

The Slave Latimer.—The Committee of twenty-four appointed by the meeting in Norfolk, Va. on the 6th inst., in relation to the slave Latimer, have made a voluminous report, strongly censuring the conduct of the citizens and authorities of Boston. One thousand copies of the report are to be printed, and a copy sent to the Governor of every State in the Union.

A Hard Case.—The Northampton Courier says, that Capt. Wm. Smith, who for the last ten years has been an inmate of the Northampton Almshouse, has just claims against the government, for French spoliations, prior to 1800, to the amount of $10,000. In 1798 and '99, he commanded, at different times, three vessels, in the cargoes of which he was interested to the amount of $10,000, prime cost—all of which vessels were captured by French privateers, and, with their cargoes, confiscated. The French government made compensation for these damages more than forty years ago, and the money was used in the purchase of Louisiana. Capt. Smith has sent a petition to Washington for relief, which is dated at the Northampton poor house. We trust that our Senators and Rrepresentatives will interest themselves in his behalf, and endeavor to have justice done him before he drops into the grave.

The Insurance of the Creole.—In the case lately tried at New Orleans of Thomas McCargo and others, vs. the New Orleans Insurance Company, to recover $20,000 insurance on the slaves who committed mutiny on board the schooner Creole, from Richmond, as we learn from the New Orleans Bee, the jury returned a verdict for the plaintiffs of $18,400 The case seems to have excited a deep interest, and it was argued with great ability by Messrs. Peyton, Eustis and Smith for the plaintiffs, and by Messrs. Conrad, Slidell and Benjamin for the defendants.

Iowa.—Gov. Chambers, in his late message, says of the 10,000,000 acres in that Territory recently purchased by the United States from the Sac and Fox Indians,—"A very large proportion of it is unsurpassed in fertility and beauty by any in the world; abounding in navigable streams of the purest water, and offering great inducements to its settlement, at least equal to any portion of the great valley of the Mississippi."

Legislature of Maine.—The Senate was organized on the 5th inst. by the choice of Edward Kavanagh, President, and Jerre Haskell, Secretary. Rev. John H. Ingraham was elected chaplain. In the House, Wm. T. Johnson was chosen Clerk, David Dunn Speaker. A committee was appointed to receive and count the votes for governor, the result of which was as follows:

Whole number of votes	71,788
Necessary to a choice	35,885
John Fairfield had	40,855
Edward Robinson	26,745
"All others"	4,188

The House had some difficulty in choosing a chaplain. The order finally prevailed to appoint a committee to invite as many glergymen from the two villages of Augusta and Hallowell to officiate as they should think proper.

Kindness and Ingratitude.—An amusing incident is related in the St. Louis Gazette, which we will present to our readers as we find it recorded in that paper. While the water was running so deep in the streets as to render them almost impassable, especially for ladies, a very pretty young Miss stood at the corner, apparently at a loss how to cross over. At this time a young man walked up, and seeing her predicament, without waiting for an introduction, picked her up, and placed her safely on the opposite side. Not a word was spoken till the young lady was placed on the side-walk, when she turned round, and sneeringly exclaimed,—"You impudent puppy!" "I beg your pardon, Miss!" exclaimed the gentleman, with the greatest coolness imaginable, again taking her up and placing her where he first found her.

Fire in Maine.—The dwelling-house of Job Eastman, Esq., Town Clerk in Norway, Me., was, with the whole of its contents, including the Town Records for forty-two years, and law library, destroyed by fire, at midnight, on the fourth instant, and the inmates, Mr. Eastman, (ninety years of age,) his wife and daughter, and Mr. S. Richardson's wife and mother, barely escaped with their lives. The fire is supposed to have caught from that grossly careless habit which many fall into, of placing hot ashes in a wooden vessel.

The fog was very dense in Paris on the 5th, 6th and 7th of Dec. and at 3 o'clock in the afternoon it was almost impossible to distinguish people at fifteen steps distance from each other in the streets. This interfered with the communications of the different telegraphs, kept up the excitement in relation to the affairs of Spain, and favored the speculators at the Exchange.

Summary.

Mr. Tillinghast, member of Congress from Rhode Island, has been successful in procuring an appropriation of $1,000 for the purpose of a survey of Narragansett Bay, with reference to its selection as a naval depot.

The London Metropolitan for December, under the head of "the commercial relations of the country," says "the opening of new ports of traffic in China, is expected to be followed by a great reaction in trade, and that capital will find a ready and lucrative occupation, the impulse to speculation being highly animating."

The ladies of the New York Clothing Society, have collected, during the past year, the sum of 8,002,22 which they have expended in 2,000 garments, 200 comforters, 400 pair of shoes, 200 pair of hose, and 50 pair of gloves.

Gov. Ellsworth, of Ct. lost a very valuable horse and sleigh on New Year's Day at Hartford. While his Excellency was making a call the animal ran away, and continued his course till he got upon the ice of the river, whence he plunged into the open Connecticut. Neither horse nor sleigh have since been heard of.

The Post states that the Hon. Alex. H. Everett has returned to Massachusetts since the burning down of the College over which he presided in Louisiana, and is supposed that he will remain here.

The post office authorities of Great Britain, have decided that persons sending newspapers and *cutting them*, in order to direct attention to any particular paragraph, are subject to the usual penalties for writing in newspapers! This goes beyond Mr. Wickliffe.—*Mer. Jour.*

Benjamin Russell.—It is a singular fact that this veteran of the press has heard every Election Sermon in Massachusetts since 1783. He was at the Old South on Thursday to hear the 60!

A verdict of $905 has been rendered against the Auburn and Rochester Railroad Company, for damages done by fire to the house of Wm. Crowell. The fire was occasioned by a spark from the locomotive.

A Portugese schooner, with about five hundred slaves on board, was carried into Sierra Leone, Nov. 3d, by a Brittish cruizer.

It is stated in the National Intelligencer, that the Rev. Mr. Palfrey has sold the North American Review of Mr. Bowen, and, having taken *three* of Mr. Everett's steps, (a Unitarian pulpit, a Harvard professorship, and the editorship of the North American Review,) is about to take the *fourth* by entering on political life.

Marriages.

In this city, Mr. Hezekiah Hutchins to Mrs. Frances B. Lovett. Mr. Ephraim W. Bouve to Miss Adaline Davis, daughter of Henry D. Gray, Esq. Mr. Thomas Scott to Miss Ann Lynch; Mr. Robert Lambert, of Philadelphia, to Miss Clarissa Riley, of Boston. Mr. Theophilus S. Nash, of Boston, to Miss Melinda Snow, of Chatham.

In Yarmouth Port, Jan. 4, Mr. Nathan Crowell, of Boston, to Miss Adeline Howes.

In Jefferson, Me. Dec. 15, Mr. Melzar Dunbar, of Nobleboro', Baptist Licentiate, to Miss Minerva Hopkins, of J.

In Brattleboro', Vt. Mr. Abner H. Lampheer to Miss Hannah M. Graves, both of Fitchburg, Mass.

In Brewster, by Rev. J. Upton, Mr. John Godfrey to Miss Desire S. Berry.

In Scituate, on the first inst., by Rev. F. Daman, Mr. Edmond Hyland of Scituate, to Miss Hannah A. Wheelright of Cohassett.

Deaths.

In this city, Eliza Ann Kinnear, 22, late of Portsmouth, N. H. Miss Maria A. Benjamin, 36.

In Charlestown, Mrs. Mary, widow of the late Mr. Nathan Tufts, 82; Mrs. Jemima Jane, wife of Mr. Daniel H. Forbes, 26.

In Roxbury, suddenly, Miss Ann Maxfield, 56.

In Hingham, Mr. Lot Marsh, 85, a soldier of the revolution.

In Worcester, Jan. 7, Emma Judson, aged 4 years, and, Jan. 12, John Howard, aged 2 years, children of Rev. J. Jennings.

"Gone to God!
Be still my heart! What could a mother's prayer,
In all the wildest estacy of hope,
Ask for its darlings like the bliss of heaven?"

In Whately, Capt. Samuel Graves, bridgebuilder, 78. He was found dead in his bed, having retired to it in health two or three hours previously.

In Hartford, Ct., Mrs Ann Wadsworth, consort of the late Lieut Roger Wadsworth, 83.

In New York, Stevens Thomas Mason, late Governor of Michigan, 31.

In the village of Genesee, N. Y., on the 1st. inst., of congestive fever, after an illness of three days—Mr. John Turner, son of Matthew Turner, aged 26 years.

The deceased had lately united with a Christian church, was an exemplary and consistent Christian—an affectionate and dutiful son—and an estimable citizen. Cut off in the prime of life, it is consoling to his friends to believe that he will inherit the blessed kingdom, promised the righteous beyond the grave.—*Com.*

In Liberty township, Ohio, of consumption, on the 19th of Nov. last, Thomas B. Goddard, son of Rev. D. Goddard, of Leominster, aged 26. For more than 16 years, he has been a constant member of the Baptist Church. For some four years past he has been engaged in teaching at the West, laboring to be a blessing to the young and rising generation. His death we learn was peaceful and triumphant.—*Comm.*

Died at Shelburne Falls, Nov. 25th, Dea. Cyrus Alden, aged 47 years. Deacon Alden was the eldest son of Mr. John Alden, of Ashfield. There were early manifestations, even in childhood, of those traits of character, by which he was distinguished in his riper years. He was obedient, affectionate, faithful, energetic, at the same time unconquerable in his perseverance, while scenes of mirth and folly possessed no charms to him. His mind was early set on the acquisition of knowledge, and nothing but stern necessity could damp his ardor and discourage his hopes in relation to a liberal education. Could he have secured the object so near his heart, no doubt he would have moved in the highest sphere of his profession.

"Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

From a child he was the subject of frequent religious exercises, or rather serious impressions, and at the age of twenty he united with the Baptist Church in Conway. Though always "diligent in business," and from his spirit of perseverance overstretching his plans and increasing his care; still he possessed the rare quality of being at the same time, "fervent in spirit, serving the Lord." The various benevolent institutions of the day shared largely in his benefactions. He was a true friend to the oppressed, down-trodden slave. The plan of the Franklin Academy originated by his fire side, and in his death, this institution has lost a devoted patron.

About ten years since, he removed his church relation to the Baptist Church in Ashfield, his native town. About this time he was chosen Deacon of that church, and Treasurer of the Franklin Association, which office he continued to fill with fidelity until his death. Having entered into manufacturing business at Shelburne Falls, and being anxious that his family might share in the privileges enjoyed for an education in the vicinity of Franklin Academy, he removed to that place about six years since; when in the midst of business and usefulness he has been called away from earth. His disease was occasioned by a cancerous polypus in the nose. He manifested under this distressing disease an unusual cheerfulness and patience. An apprehension, which was realized, that his disease might occasion derangement, led him a few weeks before his decease, to give his business into the hands of an attorney. About two weeks before his death, his reason left him; but during this season there were some partially lucid moments, in which much was uttered that will be cherished with fond recollection by his family and friends. During one of these seasons, he was asked by his brother (a pastor of the church in North Adams) if he felt willing to die. "I think I do," was the reply. Has death any terrors? "None." Have you any advice to give me as a minister of Christ? "Preach the gospel—do right—be thou faithful unto death and I will give thee a crown of life."

In the death of Deacon Alden, a wide breach is made in the community, as well as in a large circle of relatives. A tender parent, a kind husband, a wise counsellor, a social, warm-hearted friend, and a praying, devoted Christian is gone. A noble mind is quenched; no! not quenched, but shines, radiant with celestial beauty, in the holier sphere of the upper empire of Jehovah.—*Comm.*

☞ The Christian Watchman is requested to copy the above.

Notices.

MASSACHUSETTS BAPTIST CONVENTION.

The Quarterly Meeting of the Board of Directors of the Massachusetts Baptist Convention will be held at the Committee Room of Bowdoin Square Church, on Wednesday, Feb. 1, at 10 o'clock, A. M.

Wm. H. Shailer, *Secretary*.

Brookline, Jan. 16th, 1843.

The next Minister's Meeting in the vicinity of Worcester, will be held at East Brookfield, at the house of Rev. J. B. Boomer, Wednesday, the 25th, at 10 o'clock.

Jonathan Jennings, *Sec.*

Worcester, Jan. 13, 1843.

SABBATH SCHOOL TEACHERS' CONVENTION.

The Sabbath School Teachers' Convention of the Boston Baptist Association, will hold its next annual meeting in the Harvard Street Church (Rev. Mr. Turnbull's) in Boston, on Wednesday, Feb. 8, at 10 o'clock A. M., and continue during the afternoon and evening. A season of great interest is anticipated. The annual letters from the schools should be brief, on account of their number, and they should be in the hands of the Corresponding Secretary *two weeks at least* previous to the day of meeting.

William Crowell, *Cor. Sec.*

☞ The Rev. James E. Welch, who has been laboring in the Baptist Churches of Boston and vicinity during the past summer and fall, as the joint agent of the American and New England Sunday School Union, proposes to preach in the following Baptist Churches upon the subject of Sabbath schools, especially in the rising States and Territories of the West, viz.

Taunton, Mass. Thursday night, January 19.
New Bedford, Sabbath, January 22.
Newport, R. I. Sabbath, January 29.
Bristol and Warren, Sabbath, February 5.
Fall River, Sabbath, February 12.
Providence, Sabbath, February 19.
Pawtucket, Sabbath, February 26.
Woonsocket, Sabbath, March 5.

It is not doubted that the pastors and brethren of the above named churches will take an interest in the good cause, and make the above appointments known, as generally as possible.

SEMI-ANNUAL MEETINGS

Of Associations and Bible Societies in the State of New York.

Cayuga, Springport, Jan. 19.
Seneca, Trumansburgh, Jan 24.
Steuben, Warsaw, Jan. 25.
Ontario, Gorham, Jan. 26.
Wayne, Lockville, Jan. 31.
Monroe, 2d Parma, Feb. 2.
Livingston, Lakeville, Feb. 7.
Genesee River, Hume, Feb. 9.
Genesee, Warsaw, Feb. 10.
Buffalo, Boston, Feb. 16.
Chatauque and Harmony, Jamestown, Feb. 22.
Cattaraugus, Friendship, Feb. 23.

The above list is made out according to the time fixed upon by the vote of each respective Association.

J. F. Bliss, Agent A. & F. B. S.

Advertisements.

Agents for the Reflector.

Our friends are particularly requested to forward money current in Boston, if possible. Where uncurrent money is sent for subscriptions, it must be of a solvent, *chartered* bank in good repute, free of postage.

Postmasters are allowed by law to forward money in payment of subscriptions free of expense.

William Hatt, for the city of New York.
Charles H. Hill, Worcester and County.
Joseph Atkins, Buffalo, N. Y.
T. B. Underwood, Thompson, Ct.
H. Bacon, Foxboro', Mass.
H. A. Drake, Sturbridge, Mass.
A. L. Post, Montrose, Pa.
Perry J. Chase, Providence, R. I.
John F. Pope, New Bedford, Mass.
Lovell B. Winch. Worcester.
Joel Marble, Albany, N. Y.
David Tenny, Palmer.
Rev. Geo. Post, Leesville, N. Y.
Rev. L. C. Stevens, for the State of Maine.
Mr. M. Carpenter, of Charlestown.
Stephen S Benedict, of Pawtucket, R. I.
William M. Jones, Huntington, Pa.

The Casket of Four Jewels for Young Christians.

NOTICES.

From the Salem Gazette.

THESE jewels are truly "pearls of great price," compacted into a neat and beautiful casket. Spiritual Christians have examined these jewels separately, and expressing high admiration of their individual preciousness, have desired to possess them in a form less perishable and more worthy of their excellence. They are,—"Apollos or Directions to persons just commencing a Religious Life:"—2, "Growth in Grace; or, the Young Professor directed how to attain to eminent Piety, by Rev. Jonathan Edwards and J. A. James;"—3, "The Golden Censer: or, a Visit to the House of Prayer, by John Harris;"—4, "The Christian Citizen, by John Harris," author of "The Great Commission."

From the Boston Recorder.

"A beautiful little pocket volume, a casket of jewels indeed, containing a collection, from eminently pious authors,—Edwards, James, Harris and others—of directions how to obtain the pearl of great price."

From the New York Observer.

"We have read extracts with great pleasure, and commend the volume to general circulation."

☞ This little volume has been extensively circulated by clergymen amongst their people, and highly commended in most of the religious papers, for its particular adaptation to the wants of young Christians; and its elegant and attractive binding, united with its extremely *low price*, makes it a popular "gift" for all seasons.

Published by GOULD, KENDALL & LINCOLN, 59 Washington St.
Jan. 18.

Boots,—192 Tremont Street.

THE Subscriber returns his thanks to his friends for their liberal patronage in times past, and solicits a continuance of their favors. He deems this a proper time to say, that he is aware of the general depression in business, and in the prices of all kinds of merchandise and property, and this fact will not be forgotten by him in his dealings with his customers.

6t. OLIVER AYERS.

Missionary Eclectic.

THE great and increasing demand for missionary intelligence has induced the subscriber to undertake the publication of valuable missionary works, American and Foreign, in a cheap and popular style for general circulation. They will be issued in quarterly numbers of nearly two hundred royal octavo pages each, under the general name of the Missionary Eclectic. Each number will be complete in itself, so as not to divide any re-printed volume.

The work will be under the editorial charge of Rev. James A. B. Stone. It has the unqualified approbation of many eminent clergymen, and of all the friends of missions who have been consulted.

The first number will embrace the History of the English Baptist Mission in the East—the first volume of the History recently published in London, written by Rev. Dr. Cox. The other volume of the same work will follow in a succeeding number. It will be printed on good paper and with a fair and open type. An entire volume of four numbers of the Eclectic will equal about 3000 duodecimo pages, and be afforded for only one dollar and fifty cents, or forty cents by the single number. Five copies will be forwarded to one direction for $7, ten copies for $12.

The first number will be issued on or about the 15th of January, 1843. Orders are solicited immediately, as the work is already in press, and the number printed will depend somewhat upon the subscriptions obtained.

William S. Damrell, No. 9 Cornhill.

Boston, Dec. 23, 1842.

☞ All publishers of religious papers to whom the notice is sent marked, will greatly oblige the subscriber and editors if they will give the above advertisement two or three insertions; and they shall receive in turn a copy of the Eclectic for one year.

George P. Daniels,

HAVING purchased of Mr. John B. Hammond his stock of

BOOKS AND STATIONERY,

has again engaged in the Bookselling business.

He will be happy to wait upon his former customers and the public generally at the store recently occupied by Mr. Hammond, corner of South Main and College streets, where a good assortment of Theological, Religious, Classical, Miscellaneous and School Books, and Stationery, will at all times be kept for sale on the most favorable terms.

Providence, Oct. 20th, 1842. 3mis6mos.

The Family Circle.

Death of a Wife.

BY MRS. SIGOURNEY.

When from the winter hearth is borne away
The sole, presiding spirit—when the voice
That poured the soul of kindness o'er its home,
Making it beautiful, is hushed and mute
As the fallen song-bird—when the summer haunts
Of bower and garden, with their clustering sweets,
Rare, cherished plants and flowers of every die,
And graceful vines, that round the burdened prop
Weave their fantastic coronals, and ask
Some hand their rich luxuriance to restrain,—
Must share no more her ministry, who loved
Nature, and Nature's God—who can impart
Solace to him, who in each household scene
Feels heart bewildering vacancy, and mourns
In loneliness of grief?

What, but the thought
That she, who was the solace of his days,
Hath gone to be an angel, and doth wait,
Beckoning for him, and gently urge his steps
To the blest pathway of Eternal Life.

The Unknown Benefactor.

A young man, whose name was Roberts, was waiting at Marseilles till some passenger should enter his boat, that he might ferry him over. A person presently came; but, as Roberts had not the air of a boatman, was going again, saying, since the boatman was not there, he would find another.

'I am the boatman,' said Roberts; 'where do you wish to go?'

'I would be rowed round the harbor,' said the passenger, 'to enjoy the fresh air of this fine evening; but you have neither the manners nor the air of a mariner.'

'I am not a mariner,' replied Roberts; 'and only employ my time this way on Sundays and holidays, to get money.'

'What! are you avaricious, at your age?'

'Ah! sir,' said Roberts, 'if you knew my reason for thus employing myself, you would not suspect me of so mean a vice.'

'Well, row me where I have desired; and be so good as to tell your reason.'

'I have only one; but that is a dreadful one; my father is in slavery!'

'In slavery!'

'Yes, sir! he was a broker in Marseilles; and, with the money which he and my mother, who is a milliner, had in many years been able to save, he purchased a part in a vessel that traded to Smyrna. His desire to enrich and make his children and his family happy was so strong, that he would go in the ship himself, to dispose of his property to the best advantage. They were met and attacked by a corsair; and my father, among the rest, was carried a slave to Tetuan. His ransom is a thousand crowns; but, as he had exhausted almost his whole wealth in that unfortunate adventure, we are very far from possessing such a sum. My mother and my sisters work day and night, and I do the same. I am an apprentice to a jeweller; and I endeavor, as you see, to profit likewise by the Sundays and holidays, when my master's shop is shut. I intended to have gone and freed my father, by exchanging myself for him; and was just about putting my project into execution, when my mother, coming to the knowledge of it, assured me it was impracticable and dangerous, and forbade all the Levant captains to take me on board.'

'And do you ever receive news from your father? Do you know who is his master at Tetuan, and what treatment he meets with?'

'His master is intendant of the king's gardens: he is treated with humanity, and his labor is not beyond his strength, as he writes; but, alas! where are the comforts he used to find in the society of his dear wife and three beloved children?'

'What name does he go by at Tetuan?'

'His name is Roberts: he has never changed his name: for he has no reason to be ashamed of it.'

'Roberts; and his master is intendant of the king's gardens.'

'Yes, sir.'

'I am affected by your misfortune; and I find your sentiments so noble and so virtuous, that I think I dare predict a happier fate to you hereafter; and, I assure you, I wish you all the happiness you deserve; at present I am a little thoughtful; and hope you will not think me proud, because I am inclined to be silent. I would not be thought proud to such men as you.'

When it was dark, the passenger desired to be rowed to the shore; and, as he stepped out of the boat, he threw a purse into it, and ran off with precipitation. The purse contained eight double louis d'ors, and ten crowns in silver. This generosity made the most lively impression upon Roberts; and it was with grief he beheld him run so swiftly, without staying to receive his thanks. Encouraged by this assistance, the virtuous family of Roberts redoubled their efforts to relieve their common parent, and almost denied themselves a sufficiency of the most ordinary food.

Six weeks after, as the mother and the two daughters were sitting at dinner over a few chestnuts, and bread and water, they saw Roberts, the father, enter. Imagine their joy, their transports, their astonishment! The good old man threw himself into their arms, and thanked and kissed them a thousand times for the fifty guineas which he had received after the purchase of his freedom, for the payment of his passage in the vessel, for the clothes they had sent him, and for all the exactness and care they had taken in every thing relating to his release and his return; he knew not how to repay so much zeal, so much love. The mother and daughters listened and looked with immoveable surprise at each other; at last the mother broke silence. Her son had done it all, she said, though she knew not by what means; and related how, from the first moment of his slavery, young Roberts would, had she not prevented him, have gone and taken his father's place; how the family had actually in the house above five hundred crowns towards his ransom, which had most of it been earned by the labors of young Roberts, &c. The father, on hearing this account, was instantly seized with a most painful suspicion that his son had taken some dishonest method to release him; he could no way else account for it: he sent for his son.

'Unhappy young man!' said he, 'what hast thou done? Wouldst thou have me owe my deliverance to crimes and dishonor? Thou wouldst not have kept thy proceedings secret from thy mother, had they been upright; I tremble to think that so virtuous an affection as parental love should render thee guilty.'

'Be calm, my father!' answered the young man; 'your son is not unworthy of you; nor is he happy enough to have procured your deliverance, and to prove to him how dear a father is: no, it is not me; it is—it must be—our generous benefactor whom I met in my boat; he, my mother, who gave us his purse; I'll search through the world but I'll find him; he shall come and see the happiness he is the author of.'

He then told his father the anecdote before related.

The elder Roberts having so good a foundation to begin again, soon became rich enough to be at ease, and settle his children to his satisfaction, while the younger made every possible effort to discover their benefactor. After two years of fruitless search, he at last met him walking alone on the beach of Marseilles. He flew to throw himself at his feet; but his sensations were so strong that he fainted. The stranger gave him every assistance, and a crowd of people presently gathered around them. As soon as Roberts came to himself, he began to thank him, to call him the saviour of the family, and to beg of him to come and see the happiness he was author of, and receive the blessings of those whom he had greatly blessed. The stranger, however, pretended not to understand him; and, the multitude becoming great by their contention, found an opportunity of mixing with them, and escaping from the importunities of Roberts. He was never seen nor heard of afterwards by his grateful debtors; and, though the story was so extraordinary as soon to make its way through France, it was never known till after his death, by his papers, when the famous and immortal Montesquieu was found to be the person. The note for 7,500 livres was found; and Mr. Mayn, banker of Cadiz, said he had received it of Montesquieu, for the release of a slave at Tetuan, of the name of Roberts; and it was known that Montesquieu used to visit his sister, Madam D'Hericourt, who was married and lived at Marseilles.

Family Love.

The spirit of family is the second soul of humanity. Modern legislators have too much forgotten this. They think only of nations and individuals. They omit the family, that only source of a pure and healthy population; the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigor. Legislation, even since the introduction of Christianity, has been barbarous in this respect. It repulses man from the spirit of family, instead of encouraging it in him. It interdicts, to one half of mankind, wife, child, the possession of a home or a field. It owes these blessings to all as soon as they arrive at manhood. It ought to have interdicted them only to culprits. A family is society in miniature; but it is that society in which the laws are natural, because they are sentiments. To interdict a man from the possession of family comforts, should have been the greatest reprobation, the last punishment of the law. It should have been the only pain of death inflicted by a human and Christian legislation. The punishment of death ought to have been abolished centuries ago.

Lamartine.

Moralist and Miscellanist.

Washington's Opinion of War.

War has been the favorite delusion of our world for more than five thousand years; yet have a few among the wise and good of every age discovered its real character, and denounced it as a sin, a curse, and a shame. They may have connived at it, and even lent it their sanction and support; but their good sense constrained them, in moments of sober reflection, to condemn it as a mass of crimes and woes. The world is full of such testimonies against this custom; nor have the better sort of warriors themselves been slow to acknowledge its folly, its guilt, and its evils.

The cause of peace has sometimes been reproached for its supposed condemnation of our Revolutionary War, but it is quite remarkable, that some of its chief supporters, its very leaders, came out of that struggle with a deep, settled abhorrence of the custom. I might quote the venerable names of Franklin, Rush, and Jefferson; but I will, for the present, restrict myself to some incidental testimonies of Washington himself against war.

"The more I am acquainted with agricultural affairs," he says, in a letter to a friend in England, 'the better I am pleased with them; insomuch that I can no where find so much satisfaction as in those innocent and useful pursuits. While indulging these feelings, I am led to reflect, how much more delightful, to an undebauched mind, is the task of making improvements on the earth, than all the vain glory that can be acquired from ravaging it by the most uninterrupted career of conquests."

"How pitiful, in the age of reason and religion, is that false ambition which desolates the world with fire and sword for the purpose of conquest and fame, compared to the milder virtues of making our neighbors and our fellow-men as happy as their frail convictions and perishable natures will permit them to be."

Addressing a distinguished friend in Europe, just after his marriage, he says, "while you have been making love under the banner of Hymen, the great personages of the North have been making war under the inspiration, or rather infatuation of Man. Now, for my part, I conceive you had much the best and wisest of the bargain; for it is certainly more consonant with all the principles of reason and religion to replenish the earth with inhabitants, rather than depopulate it by killing those already in existence. Besides, it is time for knight-errantry and mad heroism to be at an end."

"Your young military men, who want to reap a harvest of laurels, don't care how many seeds of war are sown; but, for the sake of humanity, it is devoutly to be wished, that the manly employments of agriculture, and the humanizing effects of commerce, should supersede the waste of war, and the ravages of conquest; that swords may be turned into ploughshares, and spears into pruning hooks, as the Scriptures' express it, and nations learn war no more."

IRENICUS.

The Slave's Dream.

BY H. WADSWORTH LONGFELLOW.

Beside the ungathered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand.
Again, in the midst and shadow of sleep,
He saw his native land.

Wide through the landscape of his dreams
The lordly Niger flowed;
Beneath the palm-trees on the plain
Once more a king he strode;
And heard the tinkling caravans
Descend the mountain road.

He saw once more his dark-eyed queen
Among her children stand;
They clasped his neck, they kissed his cheeks,
They held him by the hand;
A tear burst from the sleeper's lids,
And fell into the sand.

And then at furious speed he rode
Along the Niger's bank;
His bridle reins were golden chains,
And, with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his stallion's flank.

Before him, like a blood-red flag,
The bright flamingoes flew;
From morn till night he followed their flight,
O'er plains where the tamarind grew,
Till he saw the roofs of Caffre huts,
And the ocean rose to view.

At night he heard the lion roar,
And the hyæna scream,
And the river horse, as he crushed the reeds
Beside some hidden stream;
And it passed, like a glorious roll of drums,
Through the triumph of his dream.

The forests, with their myriad tongues,
Shouted of liberty;
And the blast of the desert cried aloud,
With a voice so wild and free,
That he started in his sleep, and smiled
At their tempestuous glee.

He did not feel the driver's whip,
Nor the burning heat of day;
For death had illumined the land of sleep,
And his lifeless body lay,
A worn-out fetter, that the soul
Had broken and thrown away!

Scene in Nantucket.

The Joseph Starbuck was one of the most beautiful and perfect ships that ever sailed from any port. On the last Sabbath in November, 1842, at 7 o'clock in the morning, this ship was towed out of the harbor of Nantucket, and across the bar, to be taken to the port of Edgarton, about thirty miles distant, on Martha's Vineyard, there to be loaded for a voyage of four years round Cape Horn. About thirty seamen were on board the ship, and five ladies, relatives of the officers, were in the cabin, accompanying their friends to Edgarton, to remain with them there for the two or three weeks during which they would be receiving their stores into the ship for their long and adventurous voyage. Soon after crossing the bar, the wind began to freshen, and blowing directly against them, greatly impeded their progress, and at 11 o'clock it was so strong, that the steamboat could not tow the ship against it, and it became necessary for the boat to return to the harbor, and for the ship to cast anchor till the wind should abate. The wind, however, continued to increase, and in the afternoon it was blowing almost a gale. The latter part of the afternoon, a small coasting vessel which ran into the harbor for protection, brought the intelligence that the ship had parted one of her chain cables, and that she was then riding by one anchor only. Great apprehension was consequently felt for the fate of the ship, and those on board. But no relief could be afforded them. As the darkness of night closed down around us, shutting out the distant ship from the reach of any glass, the cold and freezing wintry gale seemed inspired with new fury. It rushed with awful, with terrific power over our sea-girt island, and seemed actually to howl and to yell, as it shook the very foundations of our dwellings. Few slept that night who were aware of the situation of the ship; and while longing for the dawn of morning, they almost dreaded its approach from fear of the revelation they felt assured it must make.

Early in the morning I went upon my house-top with a spy-glass, and immediately saw the ship four miles off, driven upon the bar, a melancholy wreck. It was intensely cold, the gale still raged with unabated fury, the ship was lying upon her side, about a mile from the nearest shore, evidently bilged and full of water, her mizzenmast gone, and the terrible billows of the ocean breaking over her, and throwing the spray topmast high. As I saw the ship rolling in those dreadful breakers, every wave apparently sweeping the deck with resistless power, the frozen sails flapping in the gale, and the shrouds coated with ice, I thought it impossible that a single individual could have survived the horrors of the night. Soon learning that an attempt was to be made with the steamboat Massachusetts to go to the wreck, as I had personal friends on board the ship, I could not resist the inclination to accompany those who were bound to the rescue.

The apparently maddened wind rushed with but slightly unabated fury over the ocean, as the steamer left the wharf, and battling its way out of the harbor, faced the storm and plunged through the foaming billows. As we drew near the wreck, hardly a hope remained that any one on board could be living. The ship was lying upon her side, on the northeast end of the bar, a mile from the shore, evidently bilged and full of water, her shattered spars and rigging dashing in the foam around her, everything swept from the deck, the shrouds coated several inches thick with ice, the sea washing over her, and often breaking topmast high, and occasionally a wave of great magnitude would lift up the ship and dash her against the bottom with indescribable fury. "Some said, "it is impossible that any can be living." Others said, "if there are any survivors, we can afford them no help; it will be impossible to take them from the wreck in the midst of these breakers." There was sufficient depth of water between the bar and the shore for the steamer, and moving in that direction, we soon discovered a number of the crew drenched with the waves, and clinging to the icy rail of the ship, thus slightly protected from the fury of the sea. Many of them were barefooted, and but slightly clothed, probably thus prepared to attempt to swim, as the only resort left them, should the ship go to pieces, as was momentarily feared.—When the ship struck the bar, she fell upon her side, with her deck towards the shore, the lower rail being entirely under water, and the upper rail high in the air. It was under this upper rail, over which the sea was continually breaking, that the drenched and half frozen crew were clustered, clinging to it in constant danger of being washed down the steep and slippery deck. The steamer, when opposite the ship, turned at right angles with it; and ran her bows directly upon the wreck, crushing the lower rail which was under the water, and a cable being immediately thrown over, the men on board the wreck seized it, and made it fast to the capstan. While this was doing, we heard the cheering intelligence that all were living, and we saw standing in the companion way, the entrance to the cabin, the ladies clustered together with drenched bonnets and disheveled hair, and faces pallid with anxiety and suffering. The moment the engine stopped, as we threw over the cable to the crew, the gale blew the steamer with great rapidity from the wreck, and we were soon riding some twelve rods distant, held to the wreck by the cable.

A large surf boat was then launched from the deck of the steamer into the boiling surges of the agitated ocean, and a select crew of hardy men, familiar with such dangers, leaped on board. No pen can describe the sublimity of the scene as they were "borne like a bubble onward," over these magnificent billows. At first they attempted to reach the wreck in the face of the gale, by pulling themselves along by the cable. But now a wave would lift them high in the air, above the cable, or dash them against it, and again sinking in the trough of the sea, the straightened cord would be vibrating far above them. No advance could be made in this way, and they therefore resorted to their oars. Slowly they made headway towards the wreck, and passing to and fro five several times, succeeded in removing all the sufferers safely on board the steamboat. Even now, I can hardly conceive how it was possible, in the midst of the dashing billows of that stormy sea, to have made the transfer of those helpless ladies. One after another, however, they were all drawn up the side of the steamer, and made as comfortable as circumstances would permit in the warm cabin.

The ship dragged her anchors about fourteen miles, and at midnight struck the bar. And there she lay, through that long and dreadful wintry night, filled with water, rolling upon her side, and dashed with almost inconceivable fury against the sandy bar. And as her timbers creaked and groaned under the lashings of the tempest, it was feared every moment that the ship would break to pieces, and all be consigned to a watery grave. The men remained unprotected through those dark hours, which seemed like months, upon the wave washed deck; and the females were crowded together in the upper berths till the water in the cabin became too deep for them to remain there in safety, when their friends waded to them and placed them upon the cabin stairs. And there they were standing, exhausted with sea sickness, drenched with spray, and shivering with cold, when their eyes were blest with the sight of the steamer forcing its determined way around Point Coatue for their relief. To the credit of these ladies, it should be mentioned, that they made no disturbance through all the terrors of this dreadful scene. In perfect silence they left themselves in the hands of that high power which rides upon the tempest and guides the storm. And they who were comforted by the consolations of religion were enabled to look forward hour after hour, with comparative tranquillity, to the dreadful death which was apparently so near at hand. I trust there were many hearts prayerfully grateful, as with flying colors the steamer returned into the harbor. It was the merciful interposition of Providence, which alone saved them. For had the unballasted ship been blown to sea, as for a time seemed unavoidable, or had she struck upon an outer shoal, where the breakers were still more dreadful, and which shoal she barely weathered, all must have inevitably perished. And it may be doubtful whether there is another ship in Nantucket sufficiently strong to have held together upon that storm-lashed bar. As we drew near the wharf, apparently every male inhabitant of Nantucket was there, to learn the tidings from the ship. We are not a noisy people, and the intelligence that all were saved was silently but gratefully received. Soon the rescued sufferers were conveyed to the firesides of their anxious friends.—*N. Y. Evangelist.*

Physical Effect of Singing.

The Germans are seldom afflicted with consumption; nor have I known, says Dr. Rush, but one instance of spitting blood among them. This I believe, is in part occasioned by the strength of their lungs acquired by exercise in vocal music, which constitutes an essential part of their education. The music master of our academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing.

O'Connell.

Speaking of Dickens, he writes to some one in this country in the following strain:

"I thank God he is not an Irishman—he is of the texture of a Saxon glutton—and the more you fill him with the good things of this life, the more overbearing and ungrateful you make him!—The more kindness you extend and the more praise you bestow upon a gormandiser of this order, the more aristocratic noddle. When in the course of time, your Southern and Western States follow the example (by constitutional means) of your Northern States, as regards slavery, then your land will be one great and mighty area of American freemen, who in a simultaneous burst can spurn the observations of any aristocratic dog that dare bark or growl on an unpolluted soil."

The World.

Believe me, the world is a mighty pleasant creature, only do not, as I said before, expect too much from it. In the hour of peace, of prosperity and relaxation, seek the world; in moderation, taste of it as you would strong cordial; but lose not the remembrance that it turns bitter on the lees; drink it not to excess, or it will lead to folly, ignominy or death. Hope nothing from the world in the hour of sorrow. Hope little even from friends; try them not too much—it is painful to find them wanting. Trust only in that world which is not now, but which must come to all, whether they will or not. Look at the great word written over the portal of Death—ETERNITY—and seek your comfort there.

Power of Industry.

It was a beautiful expression of a Chinese sage, that, by time and industry a mulberry leaf becomes a silk shawl. If the following statement be correct, it affords a still more striking proof of what human ingenuity can accomplish. In the manufacture of steel, an article may be raised from one half penny to 35,000 guineas! A pound of crude iron costs one half penny: it is converted into steel, that steel into watch springs, every one of which is sold for half a guinea, and weighs only the tenth of a grain; after deducting for waste, there are in a pound weight, 7,000 grains. It therefore affords steel for 70,000 watch springs, the value of which, at a half guinea each, is 30,000 guineas.

Commendable Courtesy.

In many parts of the country, especially West and South, it is common with tavern keepers to refuse any emolument for the entertainment of clergymen. This custom, which arises from feelings of respectful courtesy towards men who have devoted their lives to the promulgation of the gospel of peace, is of a kindred nature with that which a gentleman experiences as the agent of a benevolent society. It is a custom honorable to the country. The clergy are the great public teachers of the community, and constitute, if true to their calling, the strongest conservative principle of the republic. Leaving it to others to accumulate wealth, and to enjoy political distinctions, asking no support from government, but depending on the liberalizing influence of the gospel which they preach, their claims to high respect, which they themselves urge not, it becomes us all inwardly to feel and acknowledge.

Taking a Fool's Advice.

A baronet of the last century, whose mansion was in Yorkshire, was supposed to be dead, when the following conversation took place between his jester or fool, and one of his servants:

Servant. Our master is gone.

Fool. Ah, whither has he gone?

Serv. To heaven, I hope.

Fool. To heaven! no, that he has not I am sure.

Serv. Why so?

Fool. Why, because heaven is a great way off, and when my master was going a long journey, he used for some time to talk about and prepare for it; but I never heard him speak of heaven, or make any preparations for going; he cannot therefore be going thither.

The baronet however recovered, and this conversation being told him, he was so struck by it, that he immediately began to prepare for his journey to that country, from whose bourne no traveller returns.

Advertisements.

Natural History of New York.

THREE New Volumes, containing the *Geology of the Third District*, by Lardner Vanuxem; *and Mineralogy of New York*, comprising detailed descriptions of the Minerals hitherto found in the State, and notices of their uses in the Arts and Agriculture, by Lewis C. Beck, M. D., Professor of Chemistry and Natural History in Rutgers College. *Geology of New York*, Part II. Comprising the *Second Geological District*, by Ebenezer Emmons, M. D. Prof. Natural History, in Williams College.

This day received by GOULD, KENDALL & LINCOLN, Publishers for the New England States.

☞ Subscribers to the work will please send for their copies. Price, $4,00 per volume. Jan. 4.

Books and Stationary.

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☞ Particular attention paid to the orders of Country Merchants, and the most liberal discounts made to all who buy to sell again.

THE END OF THE WORLD NOT YET. A Discourse delivered in the North Church, Newburyport, on the last evening of the year 1841, By L. F. Dimmick, Pastor of the Church. Third Edition.

THE AMERICAN CHURCHES, the Bulwarks of American Slavery. By an American. Second American Edition, revised by the Author.

THE FOUNTAIN FOR EVERY DAY IN THE YEAR By Mrs. Child. Third Edition.

TEMPERANCE FABLES. By the Rev. John Collinson. From the London Edition. For sale as above. June 1

Hats! Hats! Hats!

WOODMAN & PARKER would respectfully announce to their friends and the public, that they are manufacturing Hats of various qualities, on the most approved system and on the lowest terms for cash, and would invite those in want to call and examine them.

Persons dealing in Hats will find it to their advantage to examine ours before purchasing elsewhere, as we warrant them to be made in the most workmanlike manner, and are consequently *durable* as well as *elegant*.

No. 41 Washington Street, through the arch.

Persons whose taste differs from the prevailing fashion can be furnished with any style they may desire. M. 25.

Mass. F. E. Society.

AT a special meeting of the Mass Female Emancipation Society, held Oct. 19, it was unanimously voted, that the Society make immediate effort to raise one hundred dollars to be expended for the publication of tracts on the subject of slavery, and that societies and individuals throughout the state be solicited to forward donations for this object.

The Society are convinced from the experience which they have had, that in no way can the cause be more effectually promoted, than by a faithful distribution of these messages of truth.

They therefore earnestly solicit societies and all persons interested, to forward them assistance without delay, as they are anxious that the distribution should be commenced with the least possible delay. Let each individual who reads this remember that the money is necessary *to pay the printer*, and that we look to him or her for a portion of that money.

All who aid will be entitled to a package of the tracts forwarded to their direction, which may be given when they send their donation. The tracts will probably cover from four to eight pages, so that for a small sum a large number of them can be afforded.

Donations and communications on the subject, may be left at the house of Mr. Timothy Gilbert, No. 2, Beach St. Rev. D. S. King, 62 Poplar St. Mr. S. G. Shipley 64 Hanover St. and at the office of the Emancipator, 32 Washington St.

Boston, Nov. 30, 1842. L. M. BALL

GESENIUS'S HEBREW GRAMMAR,

TRANSLATED from the Eleventh German Edition, by T. J. CONANT, Professor of Hebrew in the Theological Institution, Hamilton, N. Y.; with a Course of Exercises in Hebrew Grammar, and a Hebrew Chrestomathy, prepared by the translator. Third Edition.

This popular work has been reviewed and highly commended by most of the leading journals of the day, a specimen of which is here given; and although it has been published but a short time, it has been introduced as a text-book at Cambridge, Newton, Hartford, Hamilton, and other institutions at the south. It has also been reprinted in London.

Extracts from the Translator's Preface.

"The translation of Gesenius's Hebrew Grammar was undertaken in compliance with the desire which has been expressed, both privately and from the press, that his labors in this branch of Hebrew philology might be made more generally accessible to American students. The qualities which make this Grammar universally the companion of Hebrew students in Germany, adapt it equally to the wants of the American student. The author's mode of conception and reasoning we can sympathise with, and understand, and feel its force. It should be further observed, that the Grammar lays the foundation for that development of the Hebrew language from its biliteral roots, so successfully prosecuted in the Manual Lexicon, and prepares the pupil to appreciate the author's researches in comparative philology, the results of which are imbodied in that work, and form one of its distinguishing features."

"The design of the Exercises in Reading and Orthography, is to aid the student in acquiring a knowledge of the Hebrew vowel system, and to accustom him to the ready application of its principles. As one of the advantages of this mode of treating the subject, the writer has endeavored to illustrate each principle by itself, without embarrassing the learner by anticipating, as must sometimes be done in the Grammar, a knowledge of principles subsequently taught. This, together with the familiarity and copiousness of illustration allowed in a course of exercises, it is hoped, may leave no occasion to complain of the difficulty of the subject."

OPINION OF THE PRESS.

From the North American Review, October, 1839.

We had in type a notice of this valuable work, which we reluctantly defer. Prof. Conant has rendered a substantial service to the cause of biblical learning, and done honor to the important denomination of which he is a member. Besides executing, with excellent fidelity and good judgment, his translation of the Grammar of the great Hebraist of the age, he has some useful additions of his own, and has in numerous instances corrected mistakes of a too common class, which, if they give little trouble to some readers, are the worst annoyance to others,—that of errors in reference.

He has also made an addition of a very judicious as well as novel character, in a series of Grammatical Exercises. The typographical execution is in the best style of the Cambridge University printers. The letter-press is beautiful, and all but immaculate.

From the Christian Examiner.

In the depth and fulness of his learning, he surpasses all with whom we are acquainted, in soundness and exactness of judgment, in keenness of critical sagacity, and in the logical and luminous order with which he disposes his materials. Whoever will compare the Grammar of Gesenius with any others now before the public, will, we think, be satisfied that, in respect to luminous and philosophic arrangement, fulness of matter, precision of statement, felicity of illustration, and absence of useless distinctions and extraneous matter, it is as yet unrivalled.

From the Christian Watchman.

A book of this kind, which saves the precious time of the student, and leads him by the most direct path to certain knowledge of what is most important, is above price. Thrice welcome, therefore, Gesenius in his American dress.

Gesenius confessedly stands at the head of living Hebrew scholars, and it is doubtful whether any one, living or dead, ever combined so many qualifications for a work like this. We look, therefore, to see it extensively, if not exclusively, adopted by students in Hebrew.

The course of Exercises in Grammar, requiring the use of the pen, the eye, and the ear, to familiarize at once the Hebrew letters, vowels, pointing, and sounds, and the Chrestomathy, prepared by the translator, are valuable addition to the work. The latter appears to us arranged with much skill. It only remains to speak of the printing, which is decidedly the best we have ever seen in a work of the kind. We hope this evidence of their enlightened enterprise and good taste will not go unrewarded.

From the Biblical Repository and Princeton Review.

This appears to be an accurate translation of the most popular Hebrew Grammar used in Germany. We have heretofore expressed our wish that Gesenius might be allowed to speak for himself, as well in grammar as lexicography. Whatever we may think of the intrinsic merit of this Grammar, as a book for elementary instruction, we regard its publication in an English dress as a favor to the public, as well as an act of justice to the author. The translator has added a series of orthographical exercises, on an original and useful plan, of which, and the work at large, we hope to speak more fully at another opportunity.

From the Hon. Edward Everett.

Gentlemen,—I am greatly indebted to you for a beautiful copy of the translation of Gesenius's Hebrew Grammar, by Prof. Conant. The reputation of the original is beyond the necessity of any testimonials, and I doubt not, from the character of Prof. Conant, that the translation deserves the favorable reception which, I am happy to see, it has met with. As a specimen of typography, the work does great credit to your press.

Your obliged friend and servant, EDWARD EVERETT.

From the Boston Recorder.

This volume has been long and impatiently expected, and will be warmly welcomed by all lovers of sacred literature. Since we have Gesenius's Lexicon, and Gesenius's and Nordheimer's Grammars, there is nothing to be desired in the department of Hebrew philology.

To those who know any thing on this subject, the name of the author will be a sufficient recommendation of the book. To those who do not, and who may intend studying the Hebrew, we would say, that this Grammar, for clearness of statement, for simplicity of arrangement, for richness of biblical references, and especially for its constant appeals to the cognate languages, is one of the very highest excellence. The latter point is one wherein Gesenius's great strength lies. He is thoroughly familiar with the Arabic and other languages cognate to the Hebrew, and illustrates, by analogies drawn from them, many apparent anomalies in that language.

Prof. Conant has executed his task with great ability. He does not appear merely in the character of a translator; the Chrestomathy and Exercises prepared by him form a very valuable addition to the work. The latter especially are prepared with great skill and ability, in such a way as to lead the student forward step by step, making him thoroughly familiar with each point as he advances.

One other point of extreme importance in such a work, we must not fail to notice—the correctness of the printing. This is truly wonderful.

From the North American Review, January, 1840.

Gesenius is so well known by biblical scholars, as the first Hebraist of the age, that the appearance of his Grammar, for the first time in an English dress, must be regarded with high favor. His name alone is sufficient to stamp it with value and give it currency; and when we add, that Prof. Conant has executed the translation with much judgment, and with some valuable additions, in the shape of grammatical Exercises, it must be evident that he has established a strong claim on the gratitude of the theological and philological student. The work of Gesenius requires no eulogy from us. As a philosophical arrangement and explanation of its grammatical phenomena, it has no equal, and it is particularly distinguished by a chaste simplicity and attractive clearness of method,—qualities which not only imply a correct taste and a logical understanding, but evince, also, a thorough mastery of the subject.

From the Christian Examiner.

In the depth and fulness of his learning he surpasses all with whom we are acquainted—in soundness and exactness of judgment, in keenness of critical sagacity, and in the logical and luminous order with which he disposes his materials. Whoever will compare the Grammar of Gesenius with any others now before the public, will, we think, be satisfied that, in respect to luminous and philosophic arrangement, fulness of matter, precision of statement, felicity of illustration, and absence of useless distinctions and extraneous matter, it is as yet unrivalled.

The translator has also added a Course of Exercises, and a short Chrestomathy, which must be useful, especially to those who pursue the study of Hebrew without a teacher. The book is printed in a large, clear, and beautiful type, and will sustain the reputation of the University press, and reflects credit on the enterprising publishers.

From the New York Review, January, 1840.

The scholar-like accuracy, the clearness of method, and the felicity of illustration, which render Gesenius the *facile princeps* of Hebrew lexicographers, have enabled him to give a full and very lucid statement of the facts of Hebrew grammar.

Another consideration must be superadded to the question of the value of the original work, and this respects the manner in which the translation has been performed. It is not only faithful as to matter, but also correct and even elegant in style. The paper and typography of the volume are irreproachable. Indeed, its whole appearance is uncommonly elegant and inviting, and does great credit to the skill and taste of all concerned.

From the Christian Review.

By the general voice of the learned world, Gesenius is acknowledged to be the most skilful Hebraist of the age. He is distinguished alike for his erudition and for the lucid and philosophical arrangement of his materials. He has had the experience of more than thirty years, occupied in teaching the language, and in surveying it critically, with all the helps that genius and diligence can command at a German university.

We rejoice in being able to find on every page abundant evidence of the care and skill with which the translator has performed his task. He has not only produced an excellent translation, but he has made the translation decidedly more correct and valuable than the original. He has added a system of notation for expressing the Hebrew vowel sounds, and the pronunciation of Hebrew words, including the division into syllables. He has given, [illegible] avoided the necessity of perplexing the student at all with the old division at the top of the 28th page. He has made very many corrections of references and quotations throughout the work. He has inserted many additional references to the Grammar, to the Manual Lexicon, and to the Hebrew Bible. It would be tedious to specify every instance illustrating this remark.

The accurate and beautiful manner in which this Grammar is printed, is worthy of high commendation. Indeed, it would reflect honor upon any university press in Europe. The eye of the student will rest upon such a book as this with safety and with delight.

The Course of Exercises and the Chrestomathy, prepared by the translator, and appended to the Grammar, must be regarded as a most valuable appendage. They cannot fail of contributing greatly to the favorable reception of the whole work.

From Professor Stuart.

Respecting the Grammar which now appears in English, as well as respecting the author's general ability in his chosen department of philology, Prof. Stuart says, in an article in the Biblical Repository, for October, 1836:—"With such efforts,—such unremitted, unwearied, energetic efforts,—what are we to expect from such a man as Gesenius? Has he talent, judgment, tact, as a philologist? Read his work on Isaiah; *compare his Hebrew Grammar with the other Grammars of the Hebrews which Germany has yet produced*; read and compare any twenty, or even ten articles on any of the difficult and important words in the Hebrew with the same in Buxtorff, Cocceius, Stockius, Eichhorn's Simonis, Winer, even, (Parkhurst I cannot once name,) and then say whether Gesenius, as a Hebrew philologer, has talents, tact, and judgment. Nothing but rival feelings, or prejudice, or antipathy to his theological sentiments, can prevent a unity of answer."

☞ *Special reference has been had in the arrangement, illustrations, the addition of the Course of Exercises, the Chrestomathy, &c., to adapt it to the wants of those who may wish to pursue the study of Hebrew without the aid of a teacher.*

Published and sold by GOULD, KENDALL, & LINCOLN 59 Washington Street.

Am I a Christian?

BY JAMES LORING. For sale by JAMES LORING, No. 132 Washington St. and at the Bookstores.

OPINIONS OF THE PRESS.

This is a plain exhibition of some of the distinguishing characteristics of the work of grace on the heart. Books of this class are well timed in this busy age. *Boston Recorder.*

The design of the author is to aid the serious inquirer by giving him a clear and definite statement of some of the prominent evidences of a heart renewed by the Spirit of God, and of a life of faith in Christ. Never, perhaps, was there more danger of self-deception in this busy age. *Phil. Presbyterian Observer.*

A judicious little memorial of experimental religion, by a layman. It characterizes accurately the true Christian. *Zion's Herald.*

The question contained in the title is certainly one of the greatest importance to every person; and as this little work is well calculated to assist in answering that question, it may be read with much profit.—*Olive Branch.*

To Christians—indeed to all who would know their own characters, we recommend this modest and beautiful volume as a treasure of spiritual wisdom. *Christian Watchman.*

This work, though not as it appears to us, particularly discriminating in its delineations of the evidences of Christian character, is worthy of an attentive perusal. *N. E. Puritan.*

From all quarters this neat little book receives a tribute of praise. It is not remarkable for rhetorical beauties, profound investigations, or finely spun metaphysics: but its glory is, that is eminently good.—*Christian Reflector.* Nov. 2.

Gentlemen,

GRATEFUL for the liberal patronage received from the readers of this valuable paper—I wish again to call your attention to my large and well selected stock of

Hats, Caps, Stocks Gloves and Umbrellas,

at Wholesale and Retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction.

Sep. 28. W. M. SHUTE. 173 Washington St.

The Baptismal Question.

JUST published, a DISCUSSION OF THE BAPTISMAL QUESTION, in one Volume, consisting of "Hints to an Inquirer on the Subject of Baptism" By REV. MESSRS. COOKE AND TOWNE. "Review of the Hints." By REV. WILLIAM HAGUE. "Rejoinder to the Review." By REV. MESSRS COOKE AND TOWNE. "Examination of the Rejoinder." By REV. WILLIAM HAGUE.

In issuing Mr. Hague's Examination of Messrs. Cooke and Towne's Rejoinder, it was thought desirable to publish both sides *fully*, in one volume, and thus present the *whole discussion* in a form which shall be easy of perusal and convenient for the sake of reference.

☞ For the benefit of such as are already in possession of the previous works, and may feel indisposed to purchase the same again, Mr. Hague's Examination of Messrs. Cooke and Towne's Rejoinder has been published in a separate form, and may be had at a reduced price.

Published by GOULD, KENDALL & LINCOLN, Dec. 14. 59 Washington St.

Baptist Almanac.

ALMANAC AND BAPTIST REGISTER, for the year 1843.

☞ Besides the usual astronomical calculations, this book contains a table of all the Baptist Associations and Periodicals—the number of communicants in each State—all the Theological, Literary, and Scientific Institutions of the denomination and much valuable miscellaneous matter, which makes it a very interesting work, and should be extensively circulated amongst our churches.

☞ Clergymen and others purchasing for distribution can be supplied on favorable terms.

GOULD, KENDALL AND LINCOLN, PUBLISHERS. Nov. 23. 59 Washington Street.

Ladies' Fur & Gentlemen's Hat, Cap & Glove store 165, Washington St. 165.

N. P. KEMP would respectfully inform the readers of this paper that he has now on hand a good assortment of LADIES' FURS, manufactured expressly for the Retail trade, which will be sold cheap for cash. Also, HATS, CAPS, GLOVES, STOCKS, HDKFS, CRAVATS, SUSPENDERS, DICKEYS, Etc. of various qualities and prices. As none of his goods were bought at auction, but selected expressly for retail, he feels the most perfect confidence in warranting them to give the best satisfaction of his customers.

N. P. KEMP, 169 Washington St. 1a3m. Oct. 5.

Boston Musical Institute's COLLECTION OF CHURCH MUSIC.

FIFTH EDITION. "This work is an eminent degree will tend to elevate and improve the taste, style and character, and advance the cultivation of pure harmony, keep pace with the rapid advances making in the science, at the same time adapting it to schools, principally with reference to the sanctuary."—*Boston Transcript.*

For sale Wholesale and Retail, by

Sep. 21. tf. OTIS, BROADERS & CO. 120 Washington St.

Woodman & Parker, HAT MANUFACTURERS,

NO. 41 WASHINGTON STREET,

(Rear of 39, through the Arch.)

Hats of every description made to order, and warranted.

EDWIN WOODMAN. JAMES PARKER. May 11.

Revival Melodies.

OR SONGS OF ZION. PART II. Just published, and for sale by JOHN PUTNAM, 81 Cornhill. The great popularity of the "Revival Melodies" and its acknowledged utility in the conference room, have induced the publisher to issue another work of a similar character. It has been his aim to carry out more fully the plan of the first part, and to meet existing wants in the social religious circle. Great pains have been taken in the preparation of the hymns, and it is believed the work will be found, in every respect, a suitable companion to its popular predecessor. The publisher cheerfully commits it into the hands of the friends of Zion.

INDEX TO PART II.

Heavenly Rest, The Morning prayer meeting, Come to the place of prayer, The Jubilee, Cheerful Hope, Forget not me, Pilgrim's Farewell, The Pilot, Solitude, Grateful Recollection, Come and see, Land of Delight, Farewell, We meet no more, Eden of Love, Preparation for Death, Evening Hymn, Heavenly love, Improvement of life, The Sinner's Resolve, Evening Prayer, Christian Fellowship, Convert's Farewell, Lo! he comes, Welcome, Dear Redeemer, To thee, O my Saviour, Victorious Love, Jerusalem my Happy Home, The Chariot, The Revival, Convert's praise for a Revival, Home, Stream of Life, The Saviour, Praise to the Redeemer, To-day the Saviour Calls, Take away this Stony Heart, Christ is coming, Son of God thy blessing grant, The Gospel Trumpet, Call to the Unconverted, Acquaint thyself quickly, Delay not, Convert's Welcome, Christian Union, Prayer, Sweet Prayer.

My Progress in Error,

AND Recovery to Truth: or a tour through Universalism, Unitarianism and Skepticism.

OPINION OF THE PRESS.

"In many of the passages, we almost fancied that the writer had been sketching a history of our own 'progress in error,' so true is the history, and so similar the feelings of those who are led away in the morning of life, into the dark and dreary paths of religious error. We should be glad to have this book placed in the hands of every young man whose mind is unsettled upon the question of experimental religion, and especially of those who are *trying to believe the doctrine of Universalism.*"—*Ch. Secretary, Hartford.*

"The book has many excellencies. Its style is simple and candid. We feel satisfied that the author is not concealing a portion of his feelings or conduct while professing to reveal the whole. He seems familiar with the workings of his own heart, and we cannot but hope that the manner in which heart answereth unto heart, may be made the means of checking the progress of errors in others.

We recommend the book for perusal to those who secretly incline to any of the errors described, while their education, habits of life, or regard for friends preclude them from revealing their predilections."—*N. Y. Baptist Advocate.*

"It is written in a bold and comprehensive style. We doubt not it will find numerous readers in the community, and may serve as a chart to guide others in the progress of life."—*American Traveller.*

"We should be glad if a copy of the book could be put into the hands of every one who is disposed to cavil at the truth, and embrace error."—*Phil. Baptist Record.*

"The author is candid in his manner and forcible in his reasonings, and at last informs us of his being brought to a knowledge of the truth."—*N. H. Register.*

"The anonymous author of this book, informs us that this is not a hasty production—more than ten years having elapsed since the last leading event which it records transpired—without his declaration we might have thought it written as an offset to Mr. Brownson's Charles Elwood,—it is in fact a religious novel, and as such, is rather interesting. It was to us, for we read it through to one sitting."—*Boston Courier.*

"It cannot be doubted that it is admirably adapted to a wide spread circulation, and salutary influence. The title is singular, but not more so than the composition of the volume throughout; there is a directness, honesty and candor pervading it, which inspires confidence in the author, though anonymous, and prepossesses the reader in favor of the conclusions to which he arrives on the various topics that fall under discussion. His views of Unitarian influence, particularly as they are expanded in the appendix, will perhaps strike some as novel and hardly credible, but they are precisely the views that have forced themselves on our own minds for years, and such as all intelligent friends of truth will sooner or later find themselves constrained to adopt. Great good will result from the distribution of this work."—*Boston Recorder.*

EXTRACT OF A LETTER FROM PROF. STUART, ANDOVER.

GENTLEMEN,—I have received a copy of "My Progress in Error," and read it with attention and much interest. I take the liberty to say, that in my judgment the author of that book has written a plain and unvarnished account of the operations not only of his own mind, but of many others. The author has gone through the whole, without personal abuse of any body and without any slanderous insinuations. It seems to me, that what he has said about the operations of Unitarian sentiments, he has been compelled to say by a regard to truth. In fact I regard the book as a remarkable example of prudent forbearance, as to stigmatizing either opponents or their sentiments. I predict it will be found fault with and violently attacked. But in my humble opinion the reason of this will be, that the author has drawn the true likeness of so many; and when this is held up to public view, it is not a very pleasing portrait. Who likes to be seen in a forbidding picture?

The book will be read notwithstanding newspaper criticism; and if I do not miscalculate greatly it will aid much in opening the eyes of the public, as the workings and evasions of a skeptical spirit. Bid the author of it God speed! With kind regards, your friend and obedient servant, M. STUART.

Published by GOULD, KENDALL & LINCOLN, Sep. 28. 59 Washington St.

The Great Commission.

A PRIZE ESSAY.

The Great Commission, or the Christian Church constituted and charged to convey the gospel to the world. By the Rev. John Harris, D. D., author of "Mammon," "Great Teacher," &c., with an introductory Essay, by Rev. William R. Williams, D. D., of New York. 12mo. cloth, 484 pp.

☞ This work was written in consequence of the offer of a prize of two hundred guineas by several prominent individuals in Scotland for the best essay on "the duty, privilege, and encouragement of Christians to send the gospel of salvation to the unenlightened nations of the earth." The adjudicators (David Welsh, Ralph Wardlaw, Henry Melville, Jabez Bunting, Thomas S. Crisp), state "that *forty-two essays were received*, and after much deliberation, the essay of Dr. Harris was placed *first*." They were influenced in their decision by the sentiment, arrangement, style, and comprehensiveness of the essay, and by the general adaptation to the avowed object of the projectors of the prize.

CONTENTS.—Part I. The missionary enterprise viewed generally in its relation to the word of God. The Scripture theory of Christian instrumentality for the conversion of the world, stated and explained. The theory illustrated and enforced from the precepts and examples of the word of God. Illustrated and enforced from prophecy.

Part II. The benefit of the Missionary enterprise—History of Christian Missions—Advantages—Temporal Benefits—Religious Benefits—Reflex Benefits—Temporal advantages—Arguments derived from the benefits of Christian Missions, for the increased activity of the Church.

Part III. Encouragement to Christians to prosecute the missionary enterprise.

Part IV. Objections to the missionary enterprise.

Part V. The wants of the Christian Church as a Missionary Society examined.

Part VI. Motives to enforce entire devotedness to the Missionary enterprise.

From the numerous and extended notices and reviews of the work the following extracts are given to show the "OPINION OF THE PRESS."

N. Y. Evangelist,—This work comes forth in circumstances which give and promise extraordinary interest and value. Its general circulation will do much good.

Philadelphia Observer,—In this volume we have a work of great excellence, rich in thought and illustration of a subject to which the attention of thousands has been called by the word and providence of God.

N. Y. Bapt. Advocate,—The merits of the book entitle it to more than a prize of money. It constitutes a most powerful appeal on the subject of Missions.

Zion's Herald,—Its style is remarkably chaste and elegant. Its sentiments richly and fervently evangelized, its argumentation conclusive. Preachers especially should read it: they will renew their strength over its noble pages.

N. Y. Observer,—This is not the first prize essay by the same author. Those who have read the Great Teacher and Mammon need no other recommendation to this.

Christian Secretary,—To recommend this work to the friends of missions of all denominations would be but faint praise; the author deserves, and will undoubtedly receive the credit of having applied a new lever to that great moral machine, which by the blessing of God is destined to evangelize the world.

Mercantile Journal,—It depicts in a forcible manner the blessings which attend missionary efforts, and examines at length the objections which have been urged against the establishment of missions.

N. E. Puritan,—We hope, that the volume will be attentively and prayerfully read by the whole church, which are clothed with the "Great Commission" to evangelize the world, and that they will be moved to an immediate discharge of its high and momentous obligations.

Salem Gazette,—The volume is published in a style worthy of its intrinsic ability.

Boston Recorder,—Of the several productions of Dr. Harris—all of them of great value, that now before us is destined probably to exert the most powerful influence in forming the religious and missionary character of coming generations. But the vast fund of argument and instruction comprised in these pages will excite the admiration, and inspire the gratitude of thousands in our own land as well as in Europe. Every clergyman and pious and reflecting layman ought to possess the volume, and make it familiar by repeated perusal.

The Day Spring,—His plan is original and comprehensive. In filling it up the author has interwoven facts with rich and glowing illustrations, and with trains of thought that are sometimes almost resistless in their appeals to the conscience. The work is not more distinguished for its arguments and its genius, than for the spirit of deep and fervent piety that pervades it.

Published and sold by GOULD, KENDALL & LINCOLN, 59 Washington St. Boston. Nov. 16.

A New Article.

WATER PROOF FELT BOOTS AND SHOES. Just introduced from the Woburn Manufacturing Company, and superior to anything before used for comfort, economy and beauty. They are intended to take the place of the common Rubbers and are warranted to fully answer the purpose for which they are recommended. Will be sold at very low prices at wholesale or retail by OLIVER AYRES, No. 192 Tremont Street. Dec. 7.